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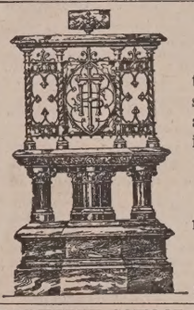

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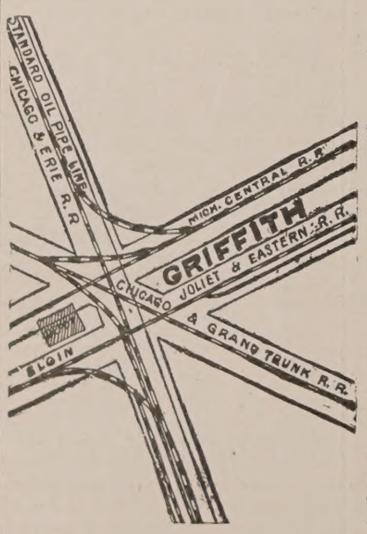

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The Living Church.

SATURDAY, AUGUST 29, 1891

THE consecration in Sydney is announced of Canon Barlow as Bishop of North Queensland. The Bishop will arrive in England next month.

IT is stated that Bishop Macrorie of Maritzburg, will, when he returns to England, probably become the Suffragan to the Bishop of Lincoln.

WE note that in the appointment of preachers at St. Paul's Cathedral, London, for this month, the Rev. J. B. Massiah, the priest in charge of St. Michael's mission, Cairo, Ill,, was to occupy the pulpit last Sunday evening. Mr. Masciah is a colored man, a graduate of the General Theological Seminary.

THE sixth annual convention of the Brotherhood of St. Andrew will be held in St. Louis, Mo., October 22, 23. 24, 25, 1891. The preliminary arrangements are rapidly progressing. The business meetings and conferences will be held in Exposition Hall. The public services will be held in different churches throughout the city.

A MOVEMENT has been started to secure a memorial of Dr. Maclagan's episcopate in Lichfield, and it is proposed to place a portrait of the Archbishop-elect in, and, if possible, found a scholarship at, Lichfield Theological College. Five hundred pounds has already been subscribed. It is proposed to present Dr. Maclagan with a pastoral staff.

THE adjournment of the Bell-Cox case only indicated a further postponement over the summer vacation. The case accordingly stands adjourned to September 24th. It is said that the real cause for the delay in bringing the point to an issue is the intention of Lord Penzance to await the decision of the Privy Council on the Lincoln Appeal, which is not expected till October, and possibly not till November or December.

MICHAELMAS Day has been appointed for the next consecration of bishops, which will take place at St. Paul's. The sees to be filled are Lichfield, Truro, and Zululand. It is understood that the bishopric of Natal, which has been in abeyance since the death, and practically since the deposition of Bishop Colenso, will be revived when a successor to Bishop Macrorie, of Maritzburg, is appointed.

IT is stated that calculations have been made which go to show that the substitution of the Parliamentary grant for the present school fees will mean that the Board schools will lose £40,000 per annum, the Roman Catholic schools £10,000, the Wesleyan schools £50,000, the "British" and other schools, £64,000, and the Church of England schools £180,000. The Board schools will be able to make up their deficiency of £40,000 from the rates, but where will the Church of England schools recoup themselves for their loss of £180,000 per annum?

ON a recent Sunday morning the Archbishop of Canterbury preached in St. Paul's Cathedral to the members of the Ancient Order of Foresters, who were holding their annual High Court in London. This is the first occasion on which such a service has been held in the cathedral. The importance of the occasion may be gathered from the fact that the 1,200 delegates who listened to the Archbishop of Canterbury's sermon represented a total membership in the Order of 700,000 men. The capital held by the Order amounts to £4,000,000.

DR. THOMAS SPRATT, afterwards Bishop of Rochester, took orders at Wadham College, Oxford, and at the Restoration became chaplain to the witty and profligate Duke of Buckingham. At the first dinner with the duke, his grace, observing a goose opposite to his chaplain, remarked that he wondered why it generally happened geese were placed near the clergy. "I cannot tell the reason," said Spratt, "but I shall never see a goose again but I shall think of your Grace."

BISHOP PHILPOTT, who is now in retirement at Cambridge, has generously offered to sacrifice £800 per annum from his pension of £1,500 towards the foundation of a bishopric for Birmingham. This was the sum the Bishop had originally agreed to sacrifice from his stipend as Bishop of Worcester. The Birmingham Bishopric Committee will meet at an early day to consider the arrangement. It was thought that Canon Bowlby's appointment to the new suffragan bishopric of Coventry indicated a temporary abandonment of the original proposal.

A NOVEL plan for extinguishing a church debt has been hit upon in Melbourne, Australia. The church committee, or vestry, as the case may be, divide the total debt among themselves, and each man insures his life for the amount that falls to his share. The policies are transferred to the church, and the annual payments on them are made out of the collections. Then, of course, as the members of the committee "drop off," the sum insured on their lives drop in, and later, when the only survivor dies, the last instalment of the church debt is paid.

The Michigan Church Life says, in reference to an important work recently inaugurated:

Now that the Church in the Upper Peninsula has proved its financial strength, and found that the required amount for an archdeacon's salary can be raised within its borders, it will feel that a new diocese is among the possibilities. If this sum can be raised for one year, it can be raised for following years, and if two thousand dollars can be raised for an archdeacon, it is not unreasonable to suppose that three thousand dollars, or even more, can be secured annually for the salary of a bishop. There can be found the requisite number of parishes and clergymen for the organization of the diocese, and there is no question but what the General Convention, which refused to establish a missionary jurisdiction, will cheerfully consent to setting off the diocese of Marquette.

WE note with great pleasure, that the eloquent Bishop of Derry, Dr. Alexander, has accepted the invitation of the trustees of Columbia College to deliver a series of lectures on "The Evidences of Christianity," in New York, next Lent. This announcement will be hailed with great gratification by Churchmen throughout the country. It is unfortunate that the press of Lenten work will prevent the clergy from a distance from visiting New York at that time, but it is to be hoped that the Bishop will prolong his stay and make something of a tour in America. The American Church honors him not only for his eloquence, but for his steadfast witness for the Faith in troublous times.

"COMING events cast their shadows before," remarks *The Irish Ecclesiastical Gazette*, "and it has already leaked out that the Privy Council judgment on the Lincoln suit will be found a unanimous one, and will uphold the Primate's judgment on every point appealed against, saving only the question of the two lighted candles at Celebrations, which will remain an open one, the judgment here being in favor of the Bishop so far as pointing out that his lordship could only have interfered by bringing the case into his own court. Thus once more the members of the Church Association will find themselves defeated, and they will have few to pity them. We all know who the representative Churchmen are who are urging on these suits; they are men who divide their sympathies equally between the Church of England and those who wish her no good."

THE Rev. Sydney C. Partridge writes as follows from Wuchang, Central China:

"I send at once this acknowledgment of the receipt of your kind letter of May 9th with enclosure of draft for £31 4s, equivalent of $153,66, for the Chinese Church League. I hope to be able to write you soon about the state of affairs in Central China, which, as you will have seen from the papers, is very grave, indeed." The last number of *The Chinese Churchman* says: "We are very glad to be able to state that up to the present time our own Mission has not been attacked. Threats of various kinds have been made against us, but nothing definite has taken place. Our people, however, have been very much alarmed, and we have been obliged to send the foreign ladies and children to the treaty ports, as a precaution, and in some cases to close our schools and very much reduce our numbers. We ask the prayers of the entire Church at this time. May God over-rule all for great good to the cause of His kingdom in China."

MR. GLADSTONE, in his great speech at the Colonial Bishoprics meeting on June 19th, at St. James' Hall, incidentally made some remarks which cover the whole principle for which the Bishop of Lincoln contends. He characterized it as "an historical, a legal, and a philosophical curiosity" that anyone should ever have treated the Privy Council as a binding authority in questions of faith and doctrine, or discipline relating to faith and doctrine. To say that, was, he declared, equivalent to saying that "the Apostles' and Nicene Creed are very imperfect, and there ought to be added to them a separate article to say that all men, to be good Christians, must be bound, at any rate in the Church of England, to accept whatever senses may be affixed to either of these creeds by the civil tribunals of the country."

VERY few (says the *Pall Mall Gazette*) are aware that a singular duty is imposed by statute this autumn upon the Speaker of the House of Commons. This is the examination of the standards of the British yard measure and pound weight, which, for security, are built into the wall at the side of the central staircase in the Palace of Westminster. When the old legislative palace was destroyed by fire, the former standards perished, and a Royal Commission sat to consider how the new standards should be preserved. It was decided that they should be buried in the wall within a fireproof safe, or rather coffin. But the law provides that once in twenty years this coffin must be opened and its contents officially inspected, lest they might have been tampered with, or, still more terrible to contemplate, removed. The time for this periodical exhumation of the standards arrives in two or three months.

MOORE THEOLOGICAL COLLEGE, Sydney, has been reopened. It was founded in 1856, under the will of the late Thomas Moore, Esq., at Liverpool, N. S. W., and has since that time been the means of training about one hundred and seventy candidates for the ministry of the Church of England in the Australian colonies. In the year 1885 it was unanimously resolved by the synod of the diocese of Sydney that the college should be transferred to Sydney with as little delay as possible, and the trustees were requested to take steps for giving effect to this resolution. Owing to the interruption caused by the transference, and to other circumstances, the college has been in abeyance for over two years, but the buildings in Newton, Sydney, being now completed, and a principal (who was brought from England) appointed, it is proposed to revive it almost immediately. The college was reopened on July 24th.

ALL sorts of rumors are afloat as to the Privy Council decision on the Lincoln case. The latest oracle (one of the ubiquitous London correspondents) says that he hears, on excellent authority, that the Lord Chancellor will draw up the decision of the Judicial Committee of the Privy Council during the long vacation. It is practically certain that there will be no over-ruling of the primate's decision, except that the lawyers may escape from sanctioning the use of lighted candles at the celebration of the Holy Communion by ruling that the Bishop was in no way responsible, as he could only have interfered by process in his own court. "I am told," he adds, "that there is not a dissentient voice among the court, and that Lord Shand, who is a Presbyterian, has shown the greatest interest in the case." The cross-examination, not to say badgering, which the unhappy Persecution Company's counsel received in court would go far to make the correspondent's last sentence feasible.

CHICAGO.

WM. E. MCLAREN, D.D., D.C.L., Bishop.

CITY.—The Rev. A. W. Mann spent Ephphatha Sunday, August 16th, in Chicago, and held two services at St. James' church. From there he went to Grand Rapids and Detroit and filled appointments.

NEW YORK.

HENRY C. POTTER, D.D., LL.D., Bishop.

CITY.—The church of the Holy Trinity, of which the Rev. E. Walpole Warren is rector, is being re-built as to its interior. Until lately it was modelled after a Presbyterian pattern to suit the ideas of its founder, the Rev. Dr. Stephen H. Tyng, Jr. The pews were arranged in a semi-circular manner, and the chancel was little better than a pulpit platform, thrust out into the body of the church, with a legged table out in the centre of it, surrounded on all sides (even the rear) with a railing, and possessing neither cross, vases, reredos, nor other ornament. The parish has now determined to expend $50,000 in a complete reconstruction in the direction of Churchly architecture. Designs of Mr. Chas. T. Matthews have been accepted, which will adapt the interior to the style of the exterior in what is called early French Gothic. The whole interior has been torn out. The pews are to be re-arranged on a level floor, and are square instead of the former circular plan. A true chancel is to be constructed, with a front of clustered columns, sustaining a chancel arch. A tiled floor will be laid, approached by marble steps. The east end of the galleries, toward the chancel, will be made to accommodate two antiphonal organs, one on either side. Carved stalls for the vested choir will be erected of English black oak. Three chancel windows of stained glass are to be cut in the rear wall. A proper altar will be placed properly, and behind it will be constructed a reredos of black oak, which will frame a picture of mosaic work. Dr. Tyng's celebrated dictum that a black gown should ever be used in the pulpit of the church of the Holy Trinity, as a mark of parochial principles, has long since ceased to be observed, and the surplice is commonly used, as elsewhere, almost universally in the churches of New York.

St. Paul's chapel, of Trinity parish, is undergoing repair, which is carefully directed to the preservation of the historic building unaltered. The front towards Broadway is being gone over, and the statue of St. Paul in its niche has been cleaned, freshened up, and put in good condition.

The Home for Old Men and Aged Couples fills a peculiar need. It is intended for those who, having been accustomed to the comforts, and in many cases, the elegancies of life, through loss of property or other causes, find themselves in their old age, without means of support. Its object is to provide for the temporal and spiritual welfare of such inmates, and all religious teaching is in accordance with the doctrine, discipline, and worship of the Church. The board of trustees consists of leading clergymen and laymen of the city, with Bishop Potter as *ex officio*, president, and the Rev. Dr. Isaac H. Tuttle, of St. Luke's church, the active head of affairs. Dr. Tuttle had largely to do with founding the charity. According to the latest report, but two deaths had occurred among the old people, during the year. The work is necessarily a quiet one, and less well known than it deserves to be. It is entirely dependent upon the contributions of the public for its maintenance, and an admission fee of $250 is charged for each person admitted, and is placed in the permanent fund, which cannot be used for current expenses. A good rule of the institution is that no debt or liability shall be incurred by the board of trustees or officers beyond the reliable and available means at command. No legacies or any large amounts have been left during the year, which is unfortunate, as the expenses are constantly going on, and in spite of the strictest economy must continue to increase. It has been found necessary that nstitution should suffer somewhat in consequence of this relative lack of support. Two physicians voluntarily give their services in attending to the frequent illness of the aged. The permanent fund has amounted to $15,648.99. Expenses have reached $9,169.44, and receipts, including subscriptions of $430, and donations of $2,348.65, have amounted to $9,169.44. One heavy item of $3,199.99 for rent, could be saved, if the Home had a permanent building of its own.

The Chinese Guild of St. Bartholomew's church fills a niche in the evangelization of the local Chinese which no Sunday school or mission could have filled. The object of the guild is to combine the Chinese for their own protection and benefit, under Christian auspices. It renders assistance whenever its members are in persecution, distress, sickness, or other form of trouble. But religion and the elevation of the people is the solid basis of its work. A vast deal of activity is expended on such miscellaneous things as interviewing landlords and agents, interpreting in courts, engaging stores, drawing leases, settling disputes, writing letters, visiting the sick, procuring police protection, and many other minor matters. Since the guild was placed in charge of Mr. Guy Maine, with Mr. P. Sim Yow as assistant, 776 cases have been attended to. There are 466 actual paying members, and the treasurer, Mr. Wm. Alexander Smith, the well-known banker, has received over $1,500 in initiation fees and dues. So far the guild has had a power and influence among the Chinese, and few persons now dare take advantage of or impose on one of its members. Col. Wm. C. Beecher acts as counsel, and has rendered valuable service and advice in law cases. Six young Chinamen, who have embraced Christianity, are very earnest in their belief, and do their utmost to lead others to the feet of Christ. Meetings are conducted by them weekly, and are very interesting and instructive and very fairly attended. On Monday evenings the "Singing Circle" of King's Daughters has conducted musical exercises, which have proved very attractive. Mr. James Pott, the publisher, has kindly sent many religious papers from week to week, some of which are eagerly read by those who are far enough advanced in English to understand them. Miss Sergent has conducted a Sunday school in connection with the guild every Sunday afternoon, with an average attendance of about 50 Chinamen. She has only had a few teachers, and Mr. Maine has had to do the bulk of the class work. The exercises consist of prayer and music, with the explanation of a Christian lesson in their native language. A guild similar to St. Bartholomew's has lately been established through the influence of Mr. James Pott, in China itself, in connection with the mission work of the Board of Missions.

A tent at pier No. 6, East river, is regularly occupied by the Seaman's Society of the city and port of New York, for Sunday services. The neighborhood is in the lower end of the city, near Castle Garden, and is especially frequented by canal men and sailors. On the eleventh Sunday after Trinity, the Rev. Wm. H. Pott, in charge of St. Thomas' chapel, visited the tent with his vested choir, and conducted the service, preaching from the text, "Consider the lilies." The singing of the choir boys attracted unusual numbers of the rough sailor class, who crowded the tent, and remained respectfully and reverently to the close.

The work upon the doors of Grace church has progressed so far that it has been found necessary to suspend the use of the church for purposes of worship, and the congregation will temporarily unite with that of Grace chapel. The stone work of the tower portal is being reconstructed.

Mrs. H. L. Roosevelt is to put in a memorial organ in memory of her husband, the late Hilborne L. Roosevelt, in the church of the Holy Communion. Mr. Roosevelt was long a parishioner of the church, and built its original organ, which was the first such instrument ever erected by him. The parish has utilized the circumstance to enter upon a work of interior alteration and improvement of the church. The chancel is to be re-arranged, and new accommodations provided for the vested choir. The gallery organ in the transept has been taken down, and a new and larger organ chamber will be constructed to receive the new instrument.

Both Dean Hoffman, of the General Theological Seminary, and the Rev. Dr. Mallory, of *The Churchman*, received the honorary degree of LL. D., at the recent commencement of the University of the South. Dean Hoffman received last year, as will be remembered, the honorary degree of D. C. L. from King's college, Canada, and now holds three doctorates.

The House of the Holy Comforter, the Free Home for Incurables, now occupies its own home, recently purchased and fitted up at 149 Second ave., and is in charge of the order of the Visitation, B. V. M., under Mother Francesca, whose previous efficient work at the Home is well known.

BEDFORD.—Wednesday, August 12th, was a notable day in the history of St. Matthew's church, for at that time the congregation and many other friends met at the rectory, to celebrate the 25th anniversary of the Rev. Lea Luquer's rectorship. It was an event which merits unusual notice, not only on account of Mr. Luquer's long and faithful service in the parish, but also a recognition of his value to the community in general, and of the high esteem in which he is held by the people among whom he has made his home for a quarter of a century. St. Matthew's cannot be called a changeable parish. Of Mr. Luquer's immediate predecessors, the Rev. E. B. Boggs, D. D., was rector 11 years; the Rev. A. H. Partridge, 17 years; and the Rev. Samuel Nichols, 21 years. Bishop Potter presided over the gathering in his inimitable way, and many good speeches were made. An address was presented and valuable presents made. The present to Mr. Luquer was a loving cup and four candlesticks, beautiful in design, and solid in weight. Each of the articles has engraved upon it the following inscription:

1866.—August 12th.—1891. To the Reverend Lea Luquer, rector of St. Matthew's church, Bedford, New York. A tribute to twenty-five years of faithful service, and a token of the regard and affection of his parishioners and friends.

Mrs. Luquer's present was a beautiful case, containing a coffee pot, sugar bowl, and cream pitcher. On the coffee is engraved:

1866.—August 12th.—1891. Mrs. Lea Luquer. From the women of St. Matthew's church, Bedford, New York, in loving memory of her twenty-five years spent in and for the parish.

The sugar bowl and cream pitcher have E. E. L. engraved on them. Both presents are made of sterling silver, from the newest designs, and by the best workmen of the Gorham Mfg. Co.

MOUNT VERNON.—A large metal cross has been put on the historical St. Paul's church in place of the stone one which fell last winter and was so broken that it could not be repaired. The new cross has been gilded and can be seen several miles. This church, of which the Rev. W. S. Coffey is rector, and which is said to be the oldest in the State, has never been closed but once since it was built, and that was so long ago as 1854.

HOPEWELL JUNCTION.—On Monday, July 27th, the new church of the Resurrection was consecrated by the Bishop of the diocese, assisted by the rector and a number of visiting clergy. A collation was given after the service by the ladies of the parish. Some account of this interesting Church work has appeared already in these columns. As yet, the church is the only religious body in the community. The parish has been up-built by the hard and energetic labor of the Rev. John M. Chew.

NEWBURGH.—The church of the Good Shepherd was consecrated on Tuesday, July 28th. This church, as already noted in these columns, is an offshoot of St. George's parish, which has long given it fostering care. The letter of consecration on the occasion was read by the Rev. Octavius Applegate, D. D., rector of St. George's. The Bishop preached and celebrated Communion. Many visiting clergymen were present.

COLD SPRING.—St. Mary's church has elected as rector the Rev. Ernest C. Saunders, D. D., formerly of Toronto, Canada. Dr. Saunders has accepted the call, and will shortly enter upon his new duties.

MT. KISCO.—Bishop Potter made a visitation of St. Mark's church, on the evening of Sunday, July 26th, and administered the rite of confirmation to a class of 18 persons, presented by the Rev. Epiphanius Wilson, rector of the parish. The Bishop addressed the candidates, and took occasion to specially commend the successful labors of the rector.

CONNECTICUT.

JOHN WILLIAMS, S.T.D., LL.D., Bishop.

Choir festivals will be held in Lichfield county during the month of October. The one on the eastern side of the county is to be held in Torrington Wednesday, Oct. 7th, on the western side at Kent, Thursday, Oct. 15th. There will in all probability be from 70 to 100 voices in each, under the leadership of the Rev. T. D. Martin, of the diocese of Massachusetts.

Southington Mission, under the charge of the Rev. J. F. Sexton, of Cheshire, is endeavoring to build a church. For some time past services have been held in this thriving borough of some 5,000 inhabitants. During the past year the missionary reports an average attendance of 44, and an average communion of 20. Sunday school attendance 71, highest average 56. During the past year 9 were confirmed and 5 baptized, and the sum of $480.25 contributed. "A few years ago a building lot was secured for $2,500; $2,000 of this was paid and $500 left on mortgage. This mortgage has been lifted during the year by a generous member of the mission, and the deed of the lot, without incumbrance, has been placed in the hands of the trustees for donations and bequests for Church purposes." At present the services are held in the old Unitarian meeting house, which, owing to its surroundings, is far from a desirable place. The people are working people, and will need at least $3,000 to complete the very churchly appearing design they have selected. It is earnestly hoped that the Churchmen of Connecticut will give a generous response to the appeal which is commended by the Bishop of the diocese and the archdeaconry of Hartford county.

PENNSYLVANIA.

OZI W. WHITAKER, D.D., Bishop.

PHILADELPHIA.—The Church training school and deaconess' house of the diocese will re-open Wednesday, October 7th, at 708 Spruce st. This institution is under the direct control of Bishop Whitaker, with Miss C. H. Sanford as house mother, and the Rev. T. S. Rumney, D. D., warden.

Extensive improvements are under way in the church of the Beloved Disciple, Rev. George R. Savage, rector. The pews have been re-painted, and alterations have been made in the wall on the west end of the building for the better accommodation of the Sunday school. Electric lights have been introduced, by which the ceiling is illuminated, and the entire auditorium will be better lighted. The walls will also be frescoed, and the aisles re-carpeted. It is expected that the work will be entirely finished during the early part of September.

The church of the Messiah, at Federal and Broad sts, Rev. F. H. Bushnell, rector, has commenced the erection of a parish house, which is to occupy the extreme northwest corner of the lot, fronting on Broad st. The southeast corner of this edifice abuts the northwest corner of a building which is, when completed, to constitute the nave of the church, and this latter will be extended to, and become a part of, the present church edifice, which will then form the north and south transepts. The material used throughout is brown stone; the present church is of Gothic architecture.

The combined vested choirs of St. Mark's, Frankford, and St. Paul's, Aramingo, sang the canticles and hymns at Evensong in St. Mark's on the 12th Sunday after Trinity, with beautiful effect; and the same choirs are expected to visit St. Paul's on the following Lord's Day.

The Rev. John A. Childs, D.D., secretary of the diocese, sailed for England 12th inst., for a short vacation.

A letter just received from the Rev. J. J. Joyce Moore, of the church of the Covenant, dated at Stockholm, Aug. 8th, states that their party, which includes the Rev. S. B. Simes, rector of Gloria Dei (Old Swedes) church, and several other clergymen, has so far had a delightful trip. Mr. Simes hopes to be able to secure valuable information respecting the early history of the several Swedish congregations in Pennsylvania and Delaware, which were under the jurisdiction of the Archbishop of Upsal until their formal union with the P. E. Church.

The will of the late Mary Ann Sowerby was received from Beeston, Eng., August 20th, at the registrar's office, Philadelphia It contains a bequest of $300 to Bishop Paret, of Maryland, who is made the trustee. The legacy is for the Epiphany church house, Washington, D. C.

The Rev. H. L. Duhring, superintendent of the city mission work, reports for July as follows: Total meals dispensed from the five sick diet kitchens, 3,871; institutions visited, 29; services, 84; baptisms, 14; burials, 8; visits by clerical and lay missionaries, 1,375; visits and calls by superintendent, 140; callers at House of Mercy, which includes the Central Sick Diet Kitchen, 4,040; largest number, July 6th, 170.

There were four patients admitted to the Home for Consumptives, at Chestnut Hill, and two others to the male ward at the House of Mercy. Since May, 1876, when the consumptive department was organized, the total number cared for to Aug 1, 1891, is 1,690.

LONG ISLAND.

ABRAM N. LITTLEJOHN, D. D., LL.D., Bishop.

FARMINGDALE.—The "fresh air" work connected with St. Andrew's Cottage, under the care of the Brotherhood of Nazareth, has provided for 44 boys from New York weekly during the summer months. The ladies of Christ church, Bay Ridge, lately sent to the Brotherhood $210 85. More funds are greatly needed.

BROOKLYN.—The fourth annual choir festival of the Diocesan Choir Guild will be held in St. Luke's church on November 12th. At the morning Eucharistic Celebration will be sung Gounod's *Messe Solennelle*, by the combined choirs of St. Luke's and the Cathedral. In the evening admission will be only by card, as the immense crowding on former occasions has rendered such provision necessary. Twenty vested choirs will be present. The *Magnificat* and *Nunc Dimittis* of Garrett in B flat, will be rendered, and a selection of anthems by the best Church composers.

CALIFORNIA.

WM. INGRAHAM KIP, D.D., LL.D., Bishop.
WILLIAM F. NICHOLS, D.D., Asst. Bishop.

SAN FRANCISCO.—An interesting service was recently held in St Stephen's church, an account of which we take from *The Pacific Churchman*. St. Stephen's church has an interesting history. It was founded less than twenty years ago by the present rector, the Rev. E. J. Lion, who was then a candidate for orders, and lay-reader. Mr. Lion was the first native Californian to enter the ministry. He pursued his preparatory studies while he was carrying on the work of this mission. In due time he was ordained and became rector of the parish which his patient faith had built up. St. Stephen's is now one of the strongest parishes in the city, and not the least element of its strength is the fact that its founder is still its rector.

"The Rt. Rev., the Assistant Bishop, visted St. Stephen's parish on the 11th Sunday after Trinity, August 9th, for the purpose of blessing the new parish house, which has just been completed. The Bishop arrived in time to visit the Sunday school and catechize the pupils. The services were also graced by the venerable Bishop of the diocese, who occupied his chair in the sanctuary. After Morning Prayer by the rector of the parish, Bishop Nichols preached a sermon, which was listened to with the closest attention by the crowded congregation. His text was a portion of I Cor. xii: 21 "The eye cannot say to the hand, I have no need of thee," and he showed the relation between worship and service in a way that held the attention of all present closely riveted. In the course of the sermon the Bishop referred most feelingly to the relation of the aged Bishop of the diocese to present work, and how what was being now done was the planning of bygone years. He also surprised all present by the fact that he had read upthe history of St. Stephen's, as embalmed in the Convention journals, and he paid a tribute to the parish which was very complimentary and very gratifying to all present. After the service, the Assistant Bishop and the rector proceeded down the middle aisle out of the church, followed by the congregation in procession, and into the parish house, where brief benedictory services were held in the lower and upper halls, consisting of psalms chanted antiphonally by rector and choir, a brief Scripture lesson, followed by the benediction and appropriate hymns. The new parish building has a large hall in the lower story for Sunday school and parochial purposes, and in the upper story a smaller hall, senior class room, library, etc. A low tower, containing the church bell and providing fine vestibule, stair-case, closets, etc., occupies one corner of the building.

MINNESOTA.

HENRY B. WHIPPLE, D.D., LL.D., Bishop.
MAHLON N. GILBERT, D.D., Ass't Bishop.

BISHOP GILBERT'S VISITATIONS.

SEPTEMBER.

9. P.M., Park Rapids. 10. P.M., Pine Point.
13. A.M. and P.M., Leech Lake.
15. P.M., Cass Lake.
20. A.M., Red Lake; P.M., Old Chief's Village.
21. P.M., Fosston.
22. P.M., Wild Rice River.
23. P.M., White Earth.
24. P.M., Detroit.
27. A.M., Benson; P.M., Morris.
29. P.M., Browns Valley.
30. Sunday School Institute, St. Paul.

OCTOBER.

1. Annual meeting of Woman's Auxiliary, Gethsemane church, Minneapolis.
4. A.M., Crookston; P.M., Mentor.
5. P.M., East Grand Forks.
6. P.M., St. Vincent.
7. P.M., Hallock.
9. P.M., Moorhead.
11. A.M., Luverne; P.M., Pipe Stone.
12. P.M., Wilder.
13. P.M., Worthington.
14. P.M., Windom.
15. P.M., St. James.
16. P.M., Madelia.
18. A.M., Minneapolis, St Luke's.
20. Detroit, Mich., Missionary Council.

BISHOP WHIPPLE'S VISITATIONS.

SEPTEMBER.

23. P.M., Glencoe.
24. P.M., Hutchinson.
25. P.M., Brownton.
27. A.M., Granite Falls; P.M., Montevideo.
28. P.M., Appleton.
29. P.M., Olivia.

LUVERNE.—On the 18th inst, Bishop Gilbert laid the corner-stone of Holy Trinity church, the Rev. C. S. Ware, rector. For three years priest and people have labored as one man for the erection of a building dedicated to the service of God. It may be said that they watch with interest each stone as it is laid in its place in the massive wall, for the adjustment of every granite block brings nearer the day for which they have waited so long. The church will be built of the beautiful red jasper which is quarried near the town, a stone so adamantine in its structure as to be proof against time and the elements. The estimated cost of the building with its furniture is $4,000.

NORTH CAROLINA.

THEODORE B. LYMAN, S.T.D., LL.D., Bishop.

Summary of diocesan statistics: Clergymen belonging to the diocese: bishop, 1; priests, 50; deacons, 10; total, 61; clergymen ordained: deacons, 4: candidates for priest's orders, 10; candidates for deacon's orders, 5; postulants, 2; Baptisms, adult, 121; infant, 392; total, 513; Confirmations as reported by the Bishop, 436; communicants, 4,566; marriages, 70; burials, 171; Sunday school teachers, 535; scholars, 4,164; parish schools, 14; teachers, 20; scholars, 756; churches and chapels, 115; rectories, 30; total contributions, $45,960.70; total value of Church property, $357,241.

HOT SPRINGS.—On the eleventh Sunday after Trinity, the Bishop visited St. John's church (one of six missions served by the Rev. W. S. Barrows), preached to a large congregation, and confirmed one person. Within the past year, the building has been supplied with excellent arrangements for lighting and heating, and $60 placed in the hands of the trustees of the diocese as a nucleus for a rectory fund.

HAW CREEK.—Bishop Lyman visited the mission at this point on the 11th of August, and confirmed an encouraging class of 5 persons, presented by the Rev. Geo. H. Bell, priest in charge.

BEAVER DAM.—At his annual visit to this mission, Bishop Lyman preached to an overflowing congregation, baptized an infant, and confirmed a class of nine. The Rev. Wm. F. Rice, deacon in charge, was warmly commended upon the flourishing state of his work. The Kimberley heirs have given a deed for a handsome plot of ground, and arrangements are in progress to build a parsonage for Mr. Rice, his present house being nine miles away.

MICHIGAN.

THOMAS F. DAVIES, D.D., LL.D., Bishop.

Recent Confirmations by the Bishop: June 28th, St. Andrew's church, Algonac, 7; July 3rd, St. John's church, Detroit, 1; July 5th, Grace church, Ishpeming, 33; July 6th, Trinity church, Houghton, 42; July 12th, Trinity church, Mackinac Island, 1; July 19th, Grace church, Menominee, 2; July 20th, St. Stephen's church, Escanaba, 14; July 21st, Trinity church, Iron Mountain, 5; July 22nd, Trinity church, Iron Mountain 3; July 26th, church of the Good Shepherd, St. Ignace, 4.

A Church school for girls is to be opened in Detroit on Thursday, Sept. 17. It will be conducted by Miss M. F. M. Raymold, who has been of late connected with Barker Hall, Michigan City, Indiana, and who, as a teacher, has had a long and successful experience. In the formal course of study, the Bible, the Prayer Book, and Church History will have prominent place. The school will be located at 100 Winder street.

The Rev John Coleman, at one time connected with the diocese of Michigan, but for the last five years resident in England, recently paid a visit to friends in Detroit. He gave an interesting address in St. George's church on the "Cathedrals of England."

St. Barnabas' church, Detroit, which is virtually one of the missions of the Church, though having a parochial organization, is closed for the present. No services will be held until further notice.

The strike of the stone-cutters is ended, and rapid progress is now being made on the improvements in St. John's church and chapel, Detroit. The rector, the Rev. Dr. Prall, is spending his vacation in the East.

LANSING.—Improvements have been recently undertaken in St. Paul's church, necessitating the closing of the church for two Sundays in July. The improved appearance of the interior is commended by all. Parish rooms for Sunday school and other purposes have been also fitted up, and were opened with appropriate exercises on Wednesday, July 29th.

NORTH DAKOTA.

WILLIAM D. WALKER, S.T.D., LL.D., Bishop.

GRAND FORKS.—The Rev. W. T. Currie, his daughter Ruth, and a young friend, Miss Van Kirk, were drowned while bathing, on Monday, Aug. 17th. Mr. Currie had been the rector of St. Paul's church for six years, and was greatly beloved in the community. He was born in Litchfield county, Conn., May 12th, 1837. He prepared himself for college, and graduated from Trinity College, Hartford, Conn., in the class of 1863. He was for some time tutor in Greek and Latin in St. Stephen's College, Annandale, New York. He studied theology at the General Theological Seminary, New York city, was ordained by Bishop Lee, of Iowa, while acting as professor in Griswold College, Davenport, April 19th, 1868. He spent a number of years in missionary work at points along the line of the Chicago & R. I. R. R. He was married in November, 1872, to Miss Ella Snyder, and about the same time undertook parish work in Rock Island Co., Ill. Three years later he removed Lyons, Iowa, where he was principal of Riverside Institute, having associated with him in school and church work, his brother, the Rev. S. Currie. He remained at Lyons until he was called to the rectorship of St. Paul's church, Grand Forks, in the spring of 1885. He was its beloved rector continuously since, being the eldest resident pastor in the city. The membership of his parish has nearly trebled during the time he has been in charge, and has prospered in every way. His sterling worth is acknowledged everywhere, and he was known not only as a fearless and able preacher and faithful pastor, but as a writer whose contributions to the religious press have been enjoyed by a wide circle of readers.

LOUISIANA.

JOHN N. GALLEHER, S.T.D., Bishop.

ALGIERS.—This is a suburb of New Orleans, situated on the opposite bank from New Orleans on the Mississippi river. In this quiet town, on Friday, August 21st, in Mount Olivet church, occurred a notable event in the life of the rector, the Rev. Chaplin S. Hedges, D. D., for it was then he celebrated three score years of service to the church. Dr. Hedges is now 83 years of age, and though so far advanced in life speaks and moves with clearness and vigor. At 7:30 A. M., there was a celebration of the Holy Communion, and at 7:30 P. M., Evening Prayer with addresses. The Dr. was born in Berkeley county, Virginia, August 13, 1808, and is the oldest living graduate of the Virginia Theological Seminary. August 21, 1831, he was ordered deacon by Bishop Meade, in Grace church, Berryville; the year following he was advanced to the priesthood. In September of the following year he married Miss Mary R. Lee, in Christ church, Winchester, who as the Dr. states, "still survives to bless, cheer, and comfort me in my declining years." In 1836, he became a missionary in the diocese of Missouri, and in 1840 he took part in organizing that diocese, being now the only surviving clergyman of that convention. In 1847, at the earnest request of Bishop Polk, Dr. Hedges came to Louisiana, and settled at Monroe, Grace church; again he was for two or three years rector of St. Mary's church, Franklin; again he became rector of St. Luke's, New Orleans. In 1863, he was sent out of Louisiana by military order, and during his enforced absence the church was destroyed by fire. In the spring of 1878, the Doctor returned, and became rector of Mount Olivet church, of which he has only lately resigned the rectorship, because he felt convinced that a younger priest could best accomplish the important work which remains to be done in the parish. The Rev. Dr. gave an address of the work done during his 60 years service, after which the Rev. A. G. Bakewell and the Rev. H. H. Waters, M. A., spoke on matters suitable to the occasion. The Rev. Nelson Ayres and the Rev. H. L. Fitch assisted at the services. Many of the clergy were prevented from being present, some being away, and some being detained by calls in their own parishes. After the service the venerable priest was congratulated by a host of friends who had assembled to do him honor.

WESTERN NEW YORK.

ARTHUR CLEVELAND COXE, D.D., LL.D., Bishop.

OAKFIELD. — Cary Collegiate Seminary will open for the next academic year on Monday, Sept. 7th, with a full corps of teachers. E. B. Clift, a graduate of Middlebury College, a successful teacher, has been elected sub-master. The Rev. C. C. Gove, who for the past two years has stood at the head of the school, and has given to it that careful attention and judicious management which his large experience and intense devotion can alone secure, will administer its affairs for the coming year.

The seminary is beautifully located, has substantial buildings in excellent repair, and has an assured income from $20,000. It is now proposed, however, to make a strenuous effort to increase the endowment by $50,000, thus making it entirely independent.

SPRINGFIELD.

GEORGE F. SEYMOUR, S. T. D., LL.D., Bishop.

BLOOMINGTON.—The vested choir of St. Matthew's parish had a week's encampment at Mackinaw Dells, beginning Monday, August 17th. The boys enjoyed it thoroughly. They were under the care of the rector, the Rev. S. B. Pond. Morning and evening prayers were said daily. St. Matthew's choir numbers 30, and is the largest in the diocese of Springfield, and in Illinois, outside of Chicago.

A VIEW FROM THE MISSION ROOMS.

BY THE REV. W. S. LANGFORD.

My recent visit through the West and to the Pacific Coast gave me a fresh sense of the extent of the field embraced by domestic missions, and of the grand prospects before that part of our country, which is asserting itself with stronger emphasis year by year. In considering the subject of spiritual work in the West, I was deeply impressed with the great importance of the element of time. The social life, which in many parts is in the early and formative stage, will prove now more susceptible to religious influences than it will later. Those influences must be instant, positive, strong, to be effective in the rushing tide of energy which is dominating the West. The people are open to conviction, ready to welcome the Church that comes to them with the living voice of truth, and with the insistence of divine love. It is a fair field, and we can do whatever we have a mind to do in extending the Church there, if we are prompt, practical, and wholly in earnest.

On returning to the Mission rooms, I found communications from twenty-four of the Bishops, giving facts and figures in regard to their respective fields, and setting forth the peculiar encouragements and needs of each, altogether constituting an array of forceful appeals which, if they could be translated into the minds and hearts of our Church people, would stir them up to generous deeds. A letter from Bishop Garrett, of Northern Texas, presented in glowing terms proofs of the success of St. Mary's Institute at Dallas, in its second year, and urged the need of $5,000 to meet claims that have arisen, and are imperatively pressing, against that valuable property.

The annual budget from far-off Alaska, received since the first of August, tells of the welfare of our missionaries, and the patient, persevering spirit in which they are working. The cheerfulness of these letters should bring the blush of shame to the cheek of any one who is given to murmuring or discontent.

Letters from all points in the foreign field are full of interest. From China, besides letters from Bishop Boone, showing carefulness in administration and eagerness to press forward the work, and telling of the anti-foreign riots, by which their lives have been threatened, the Rev. Mr. Locke writes of the wonderful work at Hankow. He had just baptized a class of sixty-four, making 379 baptized by him in eleven months, besides preparing a class of fourteen native evangelists to go into the neighboring cities. The new infirmary has treated 400 cases, and sixty opium users have been cured. No wonder that he asks importunately, Why does not the Church provide the $5,000 still needed for our church building?

The Rev. Mr. Pott, of Shanghai, writes that some of the inmates of the orphan asylum and schools, who were removed to a place of safety during danger from the riots, are back again. He speaks of the need of the proposed new building for St. John's College, but as that will require $20,000, he earnestly desires the sum of $550 to enable him to erect two new class rooms, which can be made available for immediate use.

Bishop Hare, on the eve of returning home from his invaluable visit to the Japan mission, writes fully of the work, and speaks in terms of highest praise of the workers. He gives an account of a most impressive service, in which he ordained five Japanese to the diaconate, and adds: 'So far as I can forecast, the future will be full of rich reward. In the short time I am connected with the mission, I feel called upon to cheer, encourage, and strengthen the workers by promptness, energy, and decision. I trust that the Church will come nobly and generously to the development of the work."

The Rev. Arthur R. Morris, who, after twenty years of service in the Japan mission at his own charges, recently returned to this country and established himself in a home here, writes that, in response to the persuasions of his former fellow-workers, he has decided to return to Japan September 15th, and give his services again to the mission.

The letters referred to above, selected from a six weeks' correspondence, much of which throbs with love and zeal for souls, and breathes devotion to the Master's service, reveal in part the great scope and variety of the Church's missionary work. They kindle the reader's enthusiasm, and make him long to reach out a strong hand to the faithful workers, and say, in terms of firmest assurance: The Church will not fail you. They confirm our faith that the Gospel is the mighty power of God, and that to the Church to day, as at the beginning, the Master repeats in tones of kingly majesty, His great commission; words that should ring in all our hearts. If those words could but gain and hold the attention of the earnest-minded men and women of the Church, they would ask: What can I do? Purse string should be unloosed and every need of the work supplied.

At the present writing there are less than three weeks to the first of September, and yet we require $55,000 to pay the appropriations for this year, which ends on that day. Shall a debt be carried over to a new year to hinder and embarrass this great work of the Church of God?

A REVISED SUNDAY SCHOOL SYSTEM.

BY JULIA M. KING.

Every one who has any knowledge of Sunday schools as they are at present conducted must admit that there is much time and labor expended on them with little profit. I believe that the reason is that our Sunday school teachers in general are not qualified for the work which they undertake. Many go into it with no idea of its responsibility. They have been asked to "take a class," and they consent without a thought of the time when they shall be required to give an account of their stewardship. A few take up teaching conscientiously, but without the knowledge necessary to success, or without the ability to impart their knowledge in a way that shall get and keep the attention of the scholars.

This is my plan: Let each diocese establish a Sunday school teachers' training school, containing four departments. Let the sessions be held two evenings in each week, in some place where each department can be separate. Let the course of instruction extend over eight months of the year—two months in each department. Then an examination will prove whether the pupil is ready for graduation.

When a number of competent men and women stand equipped for the work, let them be placed in charge of Sunday-schools, two, three, or more in each school, according to the number of pupils. Large classes under trained teachers and these salaried.

For the payment of salaries, there might be formed what we will here call a Sunday School League, each parish joining the League, to pay into its treasury a sum in proportion to the number of teachers that parish would require. In many cases the schools would be self-supporting. They would be very different organizations from what they are at present. Some classes would be composed of men and women (glad of the opportunity for systematic instruction), from whom we might expect larger revenue. Nearly all who now try to teach would be in classes receiving instruction.

See the immense good that must come to the entire parish by this system. I believe that a Sunday school conducted in this way would put money into the Church treasury, but if it did not it is a matter of so vital importance that the raising of the necessary money ought not to stand in the way.

Where are the instructors for the training school to be found! I answer, among the clergy of each diocese. It seems to me there might without difficulty be found four each year who would give two evenings a week to this work, or eight who would give one.

Brooklyn, N. Y.

ASSOCIATES.

BY AN ASSOCIATE OF ST. MARY'S SISTERHOOD.

Most of the Sisterhoods have attached to them, under the name of associates, women, either married or single, fulfilling duties in ordinary domestic life. Concerning the nature of this bond, questions are often asked. Probably the relation varies somewhat with different religious communities. In the Sisterhood of St. Mary, the largest community in the American Church, and having branch houses in the dioceses of Milwaukee and Chicago, the Manual for Associates supplies a definite statement of the duties and the privileges of an associate.

"Any devout woman in communion with the Church, may apply to be received as an associate."

The duties pertain to both prayer and work. The aim set before those seeking this bond with the sisters, is implied in the motto of the community, which is engraved upon the associate's medal, "Blessed are the pure in heart."

The relation of the associates to the Sisterhood having a twofold aim—their own spiritual edification, and also, "the promotion of the revival of religious orders to the glory of Almighty God, and the aid and comfort of the poor and needy"—the means to these ends are evident. It is the privilege and duty of the associate through her alms and offerings, to share in the works of mercy undertaken by the Sisters. Further than this, she may make known to others—those perhaps who have the ability to make large gifts—that here is a channel through which a right and intelligent administration of money devoted to the benefit of the helpless and suffering, is assured. Also, the associates may promote the important educational work of the community by making its four schools know among those who are not informed of its distinctive advantages. The associate who so uses her opportunities as to bring into even one life these moulding, fortifying influences, may thereby set in operation a chain of blessed consequences reaching far beyond our power to foresee.

It would seem as if our fulfilment of these duties should come spontaneously, if we so value that we remember, what the Sisters are always doing for us. If, as associates, our hearts are warmed and strengthened in our daily tasks by the thought of our constant share in the intercessions offered by the Sisters, surely we will not fail often to ask ourselves whether our duties towards them are being faithfully performed.

It is the custom of the Community of St. Mary to offer to their associates and other women living in the world, the opportunity of an annual Retreat, both at St. Gabriel's, Peekskill, and at Kemper Hall, Kenosha, immediately upon the close of the school year at these houses. Some among the earliest of the associates in the West, have seen impressive growth in the numbers rising up to an appreciation of this privilege. Instead of the three or four, who, ten or twelve years ago, came together at Kemper Hall for this purpose, between seventy and eighty women assemble now, annually, for these three days of spiritual work and refreshment. Not a few earnest souls have learned to look forward to this blessed pause in their busy lives. The wives of the clergy, mothers, with hearts burdened with the perplexities which come as sons and daughters are passing out of their childhood into the responsibilities of life; grey-haired women who are learning to transfer their interests and hopes to the eternal home; young women, with life all before them, such as these, respond, year after year, to this call to come apart and rest awhile, and look into their own souls.

And besides this brief sojourn in a Sister House, there is also, for women who are free to give a few weeks or months entirely to work for the poor and suffering, and who desire training in wise methods of benevolent work, an opportunity to be received as "visitors." This is the technical term for those desiring to reside for a stated period with the Sisters for this purpose. Such residence brings with it, of course, much of spiritual opportunity. And whatever a woman's sphere of duty may be, she can scarcely fail of drawing from the experience of a sojourn in a Sister's House, new insight and strength for the better fulfillment of her duty in that state of life to which it has pleased God to call her.

Wherever the Sisters are doing mission work, as in Chicago and New York, there is large opportunity for Associates to share in it, even from their own homes. It has been demonstrated in both these cities that women having many family cares, and large social duties, may yet secure one afternoon each week for the Mission House, and even go home from it refreshed and strengthened, ready to testify that in their contact with the ignorant and the poor they have received as well as given.

It was through the earnest effort of the Chicago Associates, that four years ago St. Mary's Mission House was opened. And until the Sisters' work was concentrated in the permanent Home, provided for it by the Bishop of Chicago, it was their cheerful, liberal giving that assured a shelter, and that still makes possible so much good fruit. And here, as in everything already accomplished by the united effort of Associates, may be found our lesson, and our encouragement for the future.

It was a happy inspiration that led the Associates in New York to undertake the gathering of funds for a new chapel at Peekskill, so urgently needed. And now, to hear that the walls are up and the roof on, but that almost everything "for glory and for beauty" is still lacking, can scarcely fail to stir up the heart of every associate, however far away her home may be from those sacred courts, a wish that *her* offering, made according to her ability, may help forward its completion. Surely that sanctuary ought to be the expression of the gratitude to Almighty God, of all the Associates, everywhere, that the American Church has, so early in her national life, borne the good fruit of St. Mary's community. Time will surely bring a deepened sense of the blessing vouchsafed us in its founding, its wise nurture through a long discipline of trial and difficulty, and the spirit which makes it so generous of its precious things to its Associates, and all others who hunger to share them. The Church has yet to realize how largely that impulse towards a deeper devotional life which has marked the last few years, has come from a revival among us of religious communities. But the Associates of the various Sisterhoods cannot fail to perceive what it means for us and for our children, that we have them before our eyes, that we may touch their life and learn to understand something of its spirit.

There is another question we may well ask ourselves: How are we using the privileges of an Associate? For the bond may mean much, or it may be absolutely nothing, just as we, who have deliberately assumed it, may elect. Non use or disuse—as in the case of all other true things, so here—means loss; that "letting slip," against which the Apostle counsels "earnest heed." Therefore we may well consider whether what we *are* and what we *do* bears

any impress of this spiritual tie binding us to women leading lives of entire consecration to Christ and the Church. Is it helping us to live in the world as not *of* the world? Are we giving the Sisters any reason to think of us each *by name*, as one who is always ready gladly to share as far as is possible, in any effort or any work to which they are giving their own toil and prayers —one who by intelligent sympathy is in touch with the Community spirit and life?

LETTERS TO THE EDITOR.

A MISQUOTATION.

To the Editor of the Living Church:

It seems very strange that a great error, committed in one of our Church papers, and aggravated by another, should have been allowed to pass for weeks unrectified. This error appeared in an article in connection with a pending election to the episcopate, proceeding from very high authority. In it is found the quotation, "Choose ye out men whom we may appoint," as if it had reference to the episcopate, *i. e*, the apostolate. It has no such reference; but solely to the choosing and appointment of officers for the distributing of alms. They were not bishops, or even presbyters. Compare Acts i: 15 26, with Acts vi: 1-6. Notice that even for the lowest office in the Church, the Apostles did not say, "Choose ye out men whom we *must* appoint."

C. E. BUTLER.

Cambridge, Ohio.

A MUCH-NEGLECTED PRAYER.

To The Editor of The Living Church.

¶ Our revised Evensong places the following rubric after the third collect:

II. *The minister may here end the Evening Prayer with such Prayer, or Prayers, taken out of this Book, as he shall think fit.*

Let me suggest as a most appropriate conclusion at any time, and especially in these days of doubt and perplexity, the admirable prayer with which our Institution Office ends. It is of American composition (said to have been written by the gifted Dr. William Smith, of New England), but it has the full merit of an ancient collect. It prays especially for the congregation, "that with one heart they may desire the prosperity of the Holy Apostolic Church, and with one mouth profess the Faith once delivered to the saints;" that they may be defended "from the sins of heresy and schism;" that "the foot of pride come not nigh to hurt them, nor the hand of the ungodly to cast them down."

Prayer is more efficacious than controversy; though we must not neglect the earnest defence of the Faith. Still I believe that if our chancels were to ring with this prayer at every Evensong, God, in His great mercy, would hear us, and the clouds which now darken our heavens would roll away.

I am using it daily, myself. Will not others join with me?

J. ANKETELL.

July 9, 1821.

CHURCH WORK FOR WOMEN.

To the Editor of The Living Church:

More and more, as our civilization becomes more complex, the idea of division and subdivision of labor in all departments of work is forced upon us, whether that work be intellectual or practical, secular or religious. There is a growing tendency in the professions and in business to devote one's self to one department only or chiefly; the physician is a specialist for the eye, the ear, the heart, or the lungs; the lawyer devotes himself to the branch of the law having to do with railways, with real estate, or with crime, just as the merchant is an ex porter or importer, a dealer in dry goods or in books.

The same idea is becoming prominent in the lay work of the Church. Amongst the men, some find themselves best adapted to carry on the work of the Church clubs, others that of the St. Andrew's Society, whilst others are engaged in temperance, or mission work. The same varieties, with the same attraction and devotion to some special work, is seen amongst the women of the Church.

The result of this concentration of individual mind and effort upon one branch or department would seem to be greater earnestness, enthusiasm, and thoroughness, and consequently greater success.

In proportion, however, to the interest, and desire for success will be the earnestness of preparation for the work. Training has become as essential to the Church worker as to the athlete, the artist, or the professional man. The day has gone by when anybody is considered competent if only he or she be willing, to be a Sunday school teacher, a visitor of the poor, or a nurse for the sick, and if the Church is to keep pace with this quick-moving age, she must establish, support, and endow training-schools for her workers.

Only two such have as yet been started. Let the pioneers in this work be cheered and encouraged by the whole Church.

It this connection we would call attention to the notice of the Church Training School and Deaconess' House of the diocese of Pennsylvania, to be found in another column.

E. N. B.

WHAT IT DECLARES.

To the Editor of The Living Church:

No one for a moment thinks that the catholicity of the P. E. Church in the U. S. is changed by a major number of the bishops voting aye, let him be consecrated, in the case of the Rev. Dr. Phillipps Brooks.

But these facts are determined by their votes, namely:

First. That a majority of the living bishops of our Church deliberately declare that in their judgment it is not necessary for a man to accept episcopacy as a divine institution in order to be consecrated a bishop.

Second. That it is not necessary for a man to accept the sacred ministry as constituted in three orders as appointed by God, in order to be consecrated a bishop, or in fewer words, a man's repudiation of the polity of the Church as embodied in her Ordinal and enforced by her canons, is no disqualification for the episcopate of our Church.

Third. That it is not necessary for a man to clear himself from the charges publicly made, that he regards the fundamental verities of the faith, such as the birth of our Lord being of Joseph and Mary, and His resurrection being a delusion, as mere questions of interpretation, matters indifferent; that it is not necessary for a man to purge himself from these imputations publicly and credibly made, in order to receive the bishop's office and become a custodian of the faith once delivered to the saints.

The confirmation of the Rev. Dr. Brooks by the votes of a major number of our bishops, has determined for them, each one in his place, that they regard the polity of the Church, as embodied in the ordinal as regards episcopacy, and the threefold ministry of bishops, priests, and deacons, and the Faith of the Church as summed up in the Apostles' and Nicene Creeds, and recapitulated in the Articles as matters utterly indifferent in considering the question whether a man may be made a bishop or not.

In other words, every bishop who voted "aye" for Dr. Brooks' consecration, so far as the public know, deliberately declared that his own office is a sham, and the Incarnation of Jesus Christ is a myth.

It is impossible for the bishops who gave their affirmative votes in the case, to evade or avoid this conclusion. The Rev. Dr. Brooks has stood before the community for years as one, who not simply repudiated the polity of the Church, but who treated it with proud contempt. He has scorned it and trampled it like a spoiled child, petulantly under his feet. He has apparently gone out of his way and sought occasion to disown it and spurn it.

As regards the Faith, his position if not so defiant has been unequivocal. The Church from the beginning and everywhere has placed the profession of the Christian Faith as summed up in the Creed as a bar, which must be passed before a man can approach the Lord's Table and receive the Holy Communion. Our own Church has done so. The Rev. Dr. Brooks deliberately let down this bar, as we are credibly informed, and invited two gentlemen, Unitarian ministers, to approach and receive at his hands the consecrated elements. More recently he has been publicly charged with asserting that in his, Dr. Brooks', opinion, to say that our Lord was born in the course of nature of a mere human father and mother, and that His bodily resurrection was a deception, were mere matters of interpretation, and ought to be allowable teaching in our Church. Whether the Rev. Dr. Brooks still maintains these positions touching episcopacy, the threefold ministry, and the Incarnation and Resurrection of Jesus Christ, is known to the Rev. Dr. Brooks, and may be known to some or all of the bishops, but so far as the public knows, the confirmation of the Rev. Dr. Brooks turned on these distinct issues. The bishops know it as well as the outside world does. Now any man, Cerinthus, Arius, Eusebius of Nicomedia, Nestorius, Eutyches, Honorius of Rome, is qualified, so say those who have voted to confirm the election of the Rev. Dr. Brooks to be made a bishop in the P. E. Church of the United States of America.

We have another remark to make in this connection, which deserves the serious attention of all thoughtful people. Infidelity, while claiming to be broad, and liberal, and generous, is always tyrannical and brutal. Constantine ordered the aged Patriarch of Constantinople to receive Arius to Communion, under severe penalties if he refused. God interposed and saved His servant, who trusted in Him. All down the ages, the course of heresy and infidelity has exhibited the same disregard for the consciences and convictions of men. It has pushed its own cherished purposes brutally forward, no matter whom it wounded or crushed in its ruthless progress. We see the same spirit manifested now in the canvass for the Rev. Dr. Brooks. The opposition has been based upon principle, upon the issues which the sectarian and infidel friends of Dr. Brooks, without the Church, as well as his indiscreet friends within, have urged for his consecration. It has been felt that, while the Rev. Dr. Brooks, in the face of charges, based upon his own acts and words, confessedly done and uttered, and upon other acts and words, supported by evidence, which would be received in any court of justice in our land, has maintained a studied silence, it was cruel to the hearts and consciences of the faithful to press his consecration without one word of retraction or explanation. But no such word has been spoken. Nay, we have been arrogantly told that no such word would be spoken, or should be spoken. We have been informed that because the Rev. Dr. Brooks was not challenged as a presbyter, we had no right to make opposition when he was urged upon the Church to be made a bishop, as though the very provisions arranged by the Church in such cases did not answer such an insult to our intelligence.

We have been browbeaten by eastern papers, religious and secular, and told to hold our peace and be silent in the presence of our betters, that "the influential bishops were all united in their support of the Rev. Dr. Brooks, and that dioceses or bishops who dared to oppose, thereby wrote their own sentence of condemnation." We might have allowed all this to pass as the vaporing of self-conceited people, who measure their own importance by their money, and the adulation which money always buys, but a circumstance appears, while the question of the Rev. Dr. Brooks' confirmation was still undecided, which wears a very serious aspect, and shows whither we are drifting, and who are lending themselves to promote the drift.

The following statement appears in *The New York Times*, whose editor, the late Mr. George Jones, was a member of the Rev. Heber Newton's congregation. It will be found in the issue of July 10th, 1891, and is very significant in many ways, and is as follows: "A letter has come to this city (Boston) from Bishop Williams, in which he expresses his approval of Mr. Brooks, and that the votes of Bishops Potter, Littlejohn, and Doane are for him."

Is it customary for the Presiding Bishop to disclose to the public how bishops vote, even when the case has been decided? If so, we have been ignorant of the fact. But now it is done while the canvass is in progress, and the effect is to influence votes. But if it be said the Presiding Bishop's letter was a private communication, and his confidence was abused, since the temptation was too strong to be resisted by the Boston and New York papers, who were working in the interest of the Rev. Dr. Brooks, then we reply, it seems the Presiding Bishop was in collusion with the friends of the Rev. Dr. Brooks in Boston, and was giving them information, which it was certainly not very nice, in point of honor, for him to impart.

This is the climax of the canvass for Dr Brooks.

And now the Presiding Bishop and the "influential bishops" have gained their object; they will have a bishop who has hitherto scorned and despised the office of a bishop, and who is publicly regarded as treating the cherished verities of the Christian Faith as matters utterly indifferent. The consecration of the Rev. Dr. Brooks is pushed forward with a brutal disregard of the consciences and hearts of thousands of earnest Churchmen, and in the interests, very largely, of those who are really strangers to the Church.

There may be acquisitions made by the Church in consequence of Dr. Brooks' consecration, but on what conditions will those who are moved by this consideration come? On the conditions of repudiating the office of a bishop, except as a mere clumsy, human contrivance, and disowning, as essential to salvation, the incarnation and resurrection of our Blessed Lord. Will such be Churchmen? In no sense whatever.

On the other hand, what price will the Church pay for this consecration? God only knows. We know enough of what we have already lost to fill us with dread for what is to come. We tremble for our bishops. Would that the Presiding Bishop would generously condescend to inform us what bishops, if there be any besides the Bishop of Iowa, who have dared to say "*Non placet.*" The information might be reassuring.

No private vouchers for the Rev. Dr. Brooks' orthodoxy will save the bishops. The press has been too active and energetic in making the issues of his consecration turn on the liberal construction of the ordinal and the creed to allow them to escape. The only resource which can relieve them is a disavowal from the Rev. Dr Brooks of the positions for which he has made himself responsible by years of disloyalty in act and word to the Polity under which he sheltered himself as a minister, and the creed, which he professed to believe as a Christian. This he is not likely to do, and the bishops are left endorsing a man for the episcopate, whom the great public regard as one who regards all ministries as equally valid, and all creeds as equally true. Alas for the bishops! They knew what the public thought of the Rev. Dr. Brooks, and each with this knowledge in his possession, while the Rev. Dr. Brooks remained silent, each who said "Aye," voted practically to repeal the ordinal of the Catholic Church, and the Creed of Christendom. What are theological seminaries, what are cathedrals, schools, colleges, splendid churches, endowments, degrees, personal trappings and gewgaws, what are all these things and such as these, and the multitude thrown in with the Rev. Dr. Phillips Brooks, with no accredited ministry from Christ, no sacraments, no creeds? The standards have not been touched as yet, but the bishops who voted aye to the Rev. Dr. Brooks' consecration have each and every one in his place declared, and the public holds them as so declaring, that the standards of the Church amount to nothing, it is a mere matter of private interpretation what they mean. May God of His infinite mercy cleanse and defend His Church. Let us daily in our devotions cry mightily unto God and add the collect for St. Matthias' Day to our prayers.

X. Y. Z.

The Living Church.

Chicago, Saturday, August 29, 1891.

REV. C. W. LEFFINGWELL,
Editor and Proprietor.

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TRAVELLERS revisiting London after an interval of many years, cannot fail to note the great change for the better in St. Paul's cathedral. Time was, when it could only be described as one of the monuments of the faith of our English forefathers, but without use or significance in this age of the world. Complaint was sometimes made, not without a show of reason, of the expense devoted to the maintenance of such an edifice with its well-paid dean and canons, when so little came of it. The interior of the greatest of Anglican cathedrals was dreary in the extreme. It was nothing more than a lofty show house, of which the ugly monuments, the dome, and the whispering gallery, with the intrusive and vulgar verger, eager for his fee, left the strongest impression upon the mind of the foreign visitor. It was difficult to contemplate it seriously as a place of worship. The cold and slovenly service, of which a well trained choir was the only redeeming feature, with the handful of listless attendants, had the air of a perfunctory performance, maintained for the purpose of preserving certain property rights, but without any real relation to the religious needs of the modern world. Indeed, we have heard it seriously maintained in those days, now so happily passed away, that it was absurd to dream that buildings originally constructed for the purposes of "Catholic" worship could ever be turned to any good account by a "Protestant" Church. A natural view for those who thought of the Anglican Church as a Protestant body, of worship as mere listening to preaching, and of Spurgeon's or Parker's tabernacles as the ultimate types of Christian architecture.

UNDER Dean Milman, who considered that the ethics of Christianity were alone worth preserving, and the long line of old-time Church and state dignitaries who preceded him, and occupied in cold and solemn state the deconal stall, it was not to be expected that any reform would take place; they walked in well-worn grooves, and would have shuddered at any innovations. Undoubtedly, if this state of things had continued, the restless spirit which assumes the name of "reform" would before this have singled out St. Paul's Cathedral as the object of attack, with only too much to justify its demand that such great buildings should no longer be left to harmless inutility. But, under divine Providence, Dean Church with his able and enlightened chapter, has been enabled during these last twenty years to inaugurate and carry through a series of reforms from within, which have gone far to take away the reproach which rested upon the work committed to their hands. The foremost Church of Anglican Christianity has been restored to something like its ancient purposes. Its constant and varied services are attended by throngs of worshippers. Its great preachers have assembled multitudes rarely to be seen in any part of Christendom. The aid of great musicians has been invoked to aid in making its sacred song a standard and example to the Church at large. Above all, the Holy Eucharist has been restored to its rightful place of frequency and dignity.

IT is not to be supposed that this progress has been viewed with indifference or indulgence by the party of obstruction, the remnants of the ancient Puritans. The very men who were formerly the severest critics of the manner in which the ancient cathedrals were administered are now most hostile to the changes in St. Paul's. The projects nursed for many years, and only waiting a convenient season to be brought into the arena of politics, according to which these sacred edifices are to be appropriated by the state, and made free to all the multifarious sects which claim the Christian name, or turned to secular uses, are retarded indefinitely when the Church herself learns to use the trusts committed to her charge. This party, finding it difficult, if not impossible, to attack the Dean and Chapter of St. Paul's on the ground of innovations in the services, has taken note of the interior improvements and embellishments which have been effected within the last few years, to make this temple of worship more worthy of Him to whose service it is consecrated. The attack upon the reredos is well known. Its ignominious failure in the highest court of appeal is, perhaps, the severest defeat the Church Association has encountered since the Bishop of Oxford vindicated in the House of Lords his right to veto ritual prosecutions. It is too much to hope that a faction which has ventured to attack the Bishop of Lincoln with such unexampled virulence, will be deterred from further attempts to check the work of the chapter of St. Paul's. But the appointment of Canon Gregory as the successor of Dean Church is an evidence that the same spirit will continue to preside for some years at least to come, and that the work of the cathedral will be allowed to go on to the perfection of the plans of its enlightened and earnest custodians. It is to be hoped that certain of the other cathedrals, notably that of Canterbury, will ere long show some symptoms of the same revival. The time will then soon come when, in a new and better sense than heretofore, the cathedrals of England will be the glory of England's Church.

A SYSTEM of philosophy may be the handmaid of the Christian religion, or it may be fundamentally hostile to it, or it may be capable of being turned to account in either direction. The successive leaders of German philosophy from Kant to Hegel were for the most part not necessarily hostile. Indeed, it might be said that their general trend was favorable to Christianity in so far as they vindicated the place of faith in the soul. But since they could get no further than the analysis of that which is in man, they could always be turned into instruments of destruction if the attempt was made to construct religious systems out of them, ignoring that which comes from without and is not originated by the human soul. The materialistic systems are of course essentially antagonistic to Christianity, denying as they do the existence of God and the soul, everything in short which we mean by "spirit," human, angelic, or divine. Of these the most famous are the systems of Comte, called Positivism, and of Spencer, called the Evolution Philosophy. With these Christianity necessarily wages a war in which there can be no compromise. There is, of course, a true evolution in man, in history, and even in religion, and this the Church has always recognized, though under other names, while along with it she has asserted the permanent and unchangeable. But since the rise of Spencerism, it has become the fashion to use the word "evolution" very freely, and often without such limitations as are necessary to avoid misunderstanding. For instance, the Church has always thought it valuable to dwell upon the preparation of the world for Christ, and has seen in human thought and history how the way was paved, by what is very truly termed a process of evolution, for the First Advent; but at the same time, as Bishop Westcott has said, the distinction between a *tendency towards* and a *tendency to produce* Christianity, has always been clearly drawn. History was so shaped that the world was ready for the true religion, but that religion, when the time came, was given to the world and did not grow out of it. It is here we think that some really Catholic-minded and orthodox men make the mistake at the present day of falling into the evolution terminology without drawing the necessary distinctions. They thus mislead their hearers, who may happen to be readers of the anti-Christian reviews, more than they imagine, and play into the hands of the religious revolutionists who desire to eliminate the supernatural.

ANOTHER dangerous tendency of the times is seen in what may be called an attempt not to make philosophy the handmaid of religion, but religion the handmaid of philosophy. We thus find Christian doctrine expressed in stilted philosophical language or in queer compounded un-English phrases until it seems to mean something quite different from the plain facts and their explanations, which the Church of the ages has received and employed. This is one of the adaptations of Christianity to modern thought of which we hear so much. We have even been told that the language of the Nicene Creed needs re-adjusting so as to accord with the language of modern philosophy. God, the Holy Trinity, the Incarnation, the Atonement, Inspiration, the miracles of the Bible, are all subjected to the crucible of philosophy, and made over into new things more acceptable to the proud reason of the nineteenth century man. But through all may be discerned the purpose of denying the old faith that a transcendent God has intervened in human history, and through Christ and Christ only has become after a special manner immanent in those who are Christ's; and of substituting for this the doctrine that God was not and is not in any sense transcendent, but has always been immanent in all hu-

manity—there being only one kind of immanence—and that the Incarnation is nothing but a high, perhaps the highest degree of that, immanence which yet exists in every man.

THE language often employed would lead to the conclusion that there are two kinds of Christianity, one an exoteric religion adapted to the intellectual sphere of ordinary people, to which belong the creeds in their plain, traditional sense, and the theology of the councils and great doctors of the Church; the other an esoteric variety, for men of thought, which is attained by evaporating all the plain and literal sense of the sacred formularies and giving them a new and exalted meaning of quite a contrary character. It is the common rule in all those systems which have this two-fold character—one to suit the less intelligent or uninstructed soul, the other for the loftier minds—that the latter is attained by the sacrifice of the former. But we deny, and the Church will always deny, that there is anything like this in Christianity. It was the glory of the Gospel and its conspicuous contrast to philosophy, that it was, from the first, for the poor, that the ignorant and uninstructed were as capable as the wise and learned of apprehending and appropriating it. Its facts, its requirements, and its promises were even more readily accepted by these than by "the wise and prudent." Our modern thinkers, with their "immanence" and the rest, have not got much beyond the Stoic philosophers of Greece, among whom St. Paul certainly found no more affinity to the truth which he preached, than among the ignorant populace of Corinth. It is true that, as the teachings of Christianity have much to do with that which is divine and infinite, and hence, in its fulness, beyond the scope of the human intellect, truth is not *exhausted* by any literal statement of it comprehensible by man; nevertheless the fullest knowledge which the profoundest intellect can attain can be nothing more than the unfolding of that which even in its simplest literal statement is entirely true. In other words, the Holy Scriptures, the creeds, the œcumenical decisions, must be the starting points, and not any external or higher philosophy to which Christian doctrine must be squared and adjusted. The enlightenment necessary for a clearer vision of the profounder aspects of Christian truth comes rather by the way of prayerful meditation—so uncongenial to "modern thought"—than by way of philosophical discussion. And thus it is that an unlettered man of humble, devout, and thoughtful mind has sometimes startled the proudest thinker by his intelligent grasp of eternal verities.

IN INDIA.

BY THE REV. DUNCAN CONVERS.

III.

India is a place of "magnificent distances," and, as here, people spend days in the trains. Ours took about forty hours to run from Madras to Bombay. The road ran between endless hedges, some of prickly pear, growing four or five feet high, whose spines would turn any animal likely to break through, and others of aloes, where could be seen every stage of growth or decay, the young plant, the gigantic, tree-like flower which takes so long to appear, and the dying plant, which has exhausted its vitality in blooming. The train hurried over the low plain of the Coromandel coast, climbed by easy grades on to the plateau of the Deccan, crossed the bare plains whose shallow soil, thin grass, herds of long-legged, black-haired, half-starved goats, small villages of mud huts, emaciated inhabitants, gave the land a general air of poverty; and descended the Bhor Ghaut to the narrow bit of low coast, over which it runs to Bombay. Compared with the great river valleys of the North, the Deccan is thinly populated; nevertheless, the crowds at the stations astonish the visitor, who has not yet learned how many human beings can huddle together under a single roof. One is likely to complain that the census, unlike our own, overestimates the number of souls. But the first visit to a Hindu village corrects your mistake.

The low, heavy domes of mosques and tombs, the differences in dress, the way the bearded men walk in pairs, holding each other by the hand, show when you are in the territory of the Nizam, the most powerful of the native rulers of the Deccan.

The only fine scenery is at the descent of the Western Ghauts. The clouds of the south-west monsoon were forever drifting about the square-topped mountains, whose slopes were green with forests of teak, nine, pipal, and other trees, to me unknown, whose ravines were holding mad torrents born of the rains, whose cliffs were whitened by countless waterfalls, and whose valleys were now hidden in mist and now revealed in their wonderful shades and tints of green. The rains made each entrance to or exit from the many tunnels of the descent seem like a dash through a miniature Niagara. To prevent wash-outs and drain the road must have been the hardest task for the engineers who laid out the line. The solid, permanent look of the work strikes an American at first glance. You are sorry to leave the mountain scenery at Callian—a little town now so miserable that you stare with surprise on hearing the old Hindu saying, that the reason why the sun comes for six months north of the equator, is to admire the glories of Callian, then goes south to see if he can find its equal, and having failed, returns once more to gaze on its beauties! A proverb which tells of a past very unlike the car-shifting, engine-changing, railway-junction life of the present. A few minutes more, and Bombay is reached.

I thought I understood what it was to hear the many tongues of the East, and to see the many dresses of various races and nations side by side in a bazaar—but none was like Bombay. In the finest terminal of the world, the Victoria Station, in the stately buildings of "the Fort," it is a Western city of the nineteenth century; in the crowds on the streets and in the native quarters, it is an epitome of the East. Every land of Southern Asia and Eastern Africa sends a strong contingent; every sea-faring, trading nation of the rest of the earth is represented. You must know more tongues and dialects than Mezzofanti to talk to all its people. There is one very interesting race—a familiar figure in Bombay streets, scarcely known elsewhere—which this letter is to describe. The Parsees are the lingering remnant of a ruined nation and a dead religion. They are the relics which to-day represent the faith in which "Cyrus, the Lord's anointed, "was reared, which faced Esther, Ezra, Nehemiah, and Daniel in his old age; which has left traces of itself upon the Judaism of the Talmud and on Mohammedanism; which engendered half a dozen forms of Gnostic heresies and gave Manicheism to be a plague to Christianity; which persecuted the Christians of Persia to the death, and was itself persecuted in turn by Islam. From the Arabs, a few of the "belted Fire-worshippers" fled to India, where their children to-day are called Parsees (to show that they are by race Persians), or Zoroastrians (after the name of their prophet) or Fire-worshippers (after an element in their ritual), or Mazdeans (after the title they give to God), or Dualist (from what was once their chief doctrine). The re-reading and explaining of the fragments of their sacred books have given some of the most signal triumphs the science of language has won. They are interesting from their historical associations and also for themselves.

In Bombay you quickly come to recognize them. European in dress, even to the shoes, their laymen are known by their head-dress—a queer erection, something like a brown or chocolate-colored, napless, brimless, high silk hat, worn at an angle, sloping backward; and their priests by a white, oriental turban. The men's faces are bright, intelligent, handsome, and would be easily taken for Spanish. They all speak English, and are the keenest, shrewdest, most money-making merchants of the East. No venture is too big for some of the leading Parsee firms of Bombay.

Their women—freest, least secluded of Orientals—drape gracefully about themselves their full robes of reds, greens, blues, and gold. If anyone here tried to wear such colors, the effect would be gaudy, tinselly, theatrical beyond expression; but you see them and you exclaim, "How rich! What perfect taste!" Polygamy is rare; in fact, only allowed under exceptional circumstances, and I think, never beyond two wives. They are quite sensitive over one matter. Their sacred books praise as the highest virtue, "marriages with the nearest kin;" what this means and has meant is a topic on which it is easy to rouse them. I asked the son of their present high priest, who will naturally follow his father in that position, about it. He said that they understood it to mean that marriage with first cousins was the highest and best of all possible unions; and that was their present practice. He also referred me to an essay of his own in which he contended that the notices of the terrible incests of the old Persians with mothers and sisters were to be taken *cum grano salis*, as being made by foes and not by friends, and were mentioned as rare exceptions, while the usual rule was quite different; and that, at all events, it was a practice confined to the monarchs and the great. The essay was more ingenious than convincing. It gave you a high idea of the writer's ability and reading, even though it sounded like special pleading. Whatever was the old practice, the present holds union with any nearer than first cousins to be incest.

Their children are richly dressed. While small, it is hard for a visitor to distinguish boys from girls. To quote the words of my friend, "Whenever you see a Parsee out walking with his little son in trousers, why, it's his daughter." The sons, as they grow up and marry, do not usually leave the father's roof, but live on there. Consequently, the families are enormous, as generally three generations are represented in one. I saw quite a procession of carriages one day issue from a large Parsee dwelling near our mission house. "He is just taking his family out for a pleasure drive; to do so requires carriage-room for no less than a hundred and twenty!" In that case, four generations were represented.

The best known Parsee practice is their disposition of the dead. On Malabar Hill (near the region for fashionable and rich Europeans), with one of the most beautiful of views across the waving cocoanut groves of Girgaum, the busy streets of Bombay, the blue waters of the bay with the ships, the green islands to the background of the mountains, is the garden where stand some fire temples, and the five "Towers of Silence." As you are shown models of these, both at the garden and in the museum, you understand their construction, even if you are not allowed to come nearer than thirty yards to the actual Dakhma—for "tower" is a misnomer for so low a structure. The outer wall rises up into a parapet around the chief mars—a stone platform which slopes towards a central wall. The parapet prevents any one from actually seeing the vultures devour the flesh of the dead when exposed. The family and others go into one of the fire temples near to say some prayers, while the official bearers carry the corpse within the "tower," and lay it in its proper place. Two weeks later, the bones are placed in the central well, to slowly decompose.

To see the vultures on the parapet gorged with their horrid meal is repulsive, but some Europeans sing the praises of Zoroaster, in ordering the exposure of the dead, as "the first health officer, the earliest sanitary reformer." He meant nothing of that kind. His reason was purely theological. The earth, believed by them to be sacred, ought not to be defiled by burial; the fire, their chief symbol of deity, can not be stained by cremation; nothing remains but exposure. The reason why the dead defiles, is because the corpse fiend (*Druj nasu*) has

"rushed upon" him when dying, "rushed from the regions of the north, in the shape of a raging fly, with knees and tail sticking out, all stained with stains." This evil spirit must be put to flight by the flapping of vultures' wings, or by the gaze of a dog. The best kind of a dog for this is a "four eyed" one; but as these are no more common in India than here, others are used. At every funeral a dog is brought to gaze on the dead, who, with the vultures, rescue the dead from the grasp of the *Druj nasu*.

"Sanitary reformer," indeed! When there are but a few, such a disposition of the dead might have no bad results. But the same who praise him for this, ought to urge that after a battle the slain should be left unburied, as a kindred measure of sanitary reform! Alas for the health of the survivors then.

In some ways, the Parsee is the model nineteenth century religionist. Their rich men have given princely sums to philanthropic institutions. The Sassoon Hospital and the water works in Poona, the Sir Jamsetjee Jeejeebhoy Hospital in Bombay, the Money school, are a few of their gifts. Western India would be far poorer than it is in charities, were there no Parsees. So far, so good. But the likeness to the model Broad Churchman, whom the secular press is sure to praise, comes out most fully in a talk I had with one at the Bombay Museum. He had been showing me the model of a "tower of silence," when I asked him: "What do the Parsees believe?" "Well, sir, we do not believe in two deities, as we are charged with doing." "Yes, so I have been told. But what do you believe?" "Now, we don't believe that fire is God, nor worship it as such. It is only a symbol to remind us of God." "That is exactly what others have told me. But what *do* you believe?" "We do *not* believe that the four elements are God." "All that clearly shows what you reject, and do *not* believe; but what I am anxious to know is, what do you accept and believe?" "We believe that a man should think good thoughts, say good words, and do good deeds." "Exactly what everyone else would say. But what are these good thoughts, words, and deeds? Or, how are we to know which ones are good, and which bad?" He hesitated a moment, and then spoke easily and naturally: "You see, sir, I'm too busy making money to have time for religion. I am very poorly instructed in my religion."

Isn't he a typical character? Ready to emphasize negative aspects, but without a positive faith. No doubt, nearer home, can be found those who are "too busy making money" to spare time for religion; but it is not usual to find a man ready to avow it, while being active in his religious body.

I was so taken aback by his candor, that I ask: "But do you really believe your religion?" He looked as if I had inquired, "Do you really believe you are a man?" for he answered with great force: "Why, sir, I was born a Parsi." —Birth settled the whole question.— There are few more flourishing communities, in point of wealth and worldly position. But the utter lack of spiritual life can be judged when the future high priest asked me to tell him of some books to help him make some sermons to convince his people that there is a God. With us atheists do not crowd our churches and practice religious rites; but he talked as if Parseeism was strong to bind them into a whole for philanthropical purposes, but worthless as a religious power.

THE following opinion, given at the close of 1882, by Bishop Magee, of Peterborough, to a Leicester memorial on the subject of prayers for the dead is of interest:—"Prayers for the dead are not necessarily a Roman rite, nor does their use necessarily imply belief in any Roman doctrine. There is a doctrine respecting the state of departed souls, and there are prayers for these founded on that doctrine, which are distinctly Roman—namely, the doctrine that the souls of the faithful departed pass through the cleansing fires of purgatory, and that remission of these pains may be obtained for them by Masses and prayers offered on their behalf by the faithful on earth. This our Church distinctly condemns in her Articles. On the other hand, there is a doctrine as to the state of the faithful departed, and there are prayers for them founded upon that doctrine, which are not Roman but primitive, and which our Church has never condemned. The belief was undoubtedly general in the early Church, that the souls of the faithful, though free from suffering, were capable, while awaiting all their final consummation and bliss, of a progress in holiness and happiness; and that prayer for such progress might therefore lawfully be made on their behalf by the Church on earth. Accordingly prayers for the rest and refreshment of the departed abound in the early liturgies of the Church, and especially in connection with the celebration of the Holy Communion. To say that such prayers imply a belief in Roman doctrine is not only unjust and uncharitable, but also, in regard to our controversy with Rome, extremely rash and unwise."

PERSONAL MENTION

The address of the Rev. Dr. C. Miel, rector of the parish church of St. Savieur, and editor of *Aventr*, is now 206 N. 36th street, Philadelphia.

The Rev. Samuel Maxwell is in charge of Trinity church, Newark, N. J., until October, when the rector, the Rev. L. S. Osborne, will return from Scotland.

All communications for the Secretary of the diocese of Springfield should be addressed to the Rev. L. E. Johnston, Danville, Ill.

TO CORRESPONDENTS.

A CHURCHWOMAN (Ark.).—Our reference was to the fact that the last General Convention made the use of the Nicene Creed obligatory upon certain days. It had no reference to the *Filioque* discussion.

CHURCHWOMAN.—Apply to the N. Y. Bible and Prayer Book Society, James Pott, 14 Astor place, New York City.

E. W.—We have no knowledge of the formation of any league for the defence of the Faith.

ALPHA.—1, Order through your Church bookseller. If he has it not on hand, he will import it. 2, We presume that the cathedral statutes differ. At St. Paul's, the chancellor and treasurer are taken from the canons. Canon Liddon was the chancellor.

OFFICIAL.

RETREAT FOR THE CLERGY.

A retreat for the clergy, conducted by the Rev. Wm. D. Martin, will be given at the Cathedral of All Saints', Albany, N. Y., from September 16th to 19th. Expenses, $3.00. Clergymen intending to be present will please notify the Rev. Canon Fulcher, Albany, N. Y.

The Church Training School and Deaconess House, of the diocese of Pennsylvania, will re-open on Wednesday, October 7th, at 708 Spruce street, Philadelphia. The studies, conducted by competent and experienced instructors, clerical and lay, will be as follows: The Sacred Scriptures, the Prayer Book, Theology, Pastoral Theology, Church History, Missions, and Hygiene. The practical training, in district visiting, Sunday school and Bible class teaching, nursing, the care of children, the management of institutions, and preparation for work in mission fields, foreign and domestic, will be under the direction of women familiar with and engaged in such work. It is to be understood that this institution is open to women who desire training for general work, or for any special department, as well as for those purposing to become deaconesses, and that students from other dioceses will be gladly welcomed. To resident students, the charges for board, tuition, training, and books, are $200 per annum; to non-residents, for any single study, $5 per annum; and for the whole course, $25 per annum, including the use of books.

The Institution is under the direct control of Bishop Whitaker, with Miss C. H. Sanford as house mother, and the Rev. T. S. Rumney, D. D., as warden. A board of council of six gentlemen has charge of its financial interests, and a board of lady managers admits students, and assists in teaching and training them.

Application for admission should be made to Miss Coles, President of the Board of Managers, 2111 Walnut street, Miss Bennett, Ogontz, or Miss E. N. Biddle, 1812 Locust street.

Those desiring further information are referred to the corresponding secretary, Miss Helen L. Parrish, 1135 Spruce street.

Contributions are solicited, and may be sent to the treasurer, Miss Esther Parry Aertsen, Germantown, or to Mr. George M. Thomas, Drexel Building Philadelphia.

MINUTE.

In accepting the resignation of the rector, the vestry of St. Mark's church desire to enter upon their records the following minute:

The Rev. Isaac L. Nicholson entered upon his duties in Advent, 1879, and, with one exception, has been connected with the parish as rector longer than any other previous incumbent. The vestry feel the deepest and most sincere regret at the severance of the ties which have so long and so happily bound them to their rector. During all his pastorate they have been brought into the most intimate personal and official relation with him, and they can say with pride and gratitude that those relations have been, without any exception, most harmoniously and affectionately maintained. And this they feel assured was owing largely to the Christian courtesy, good judgment, and wise counsels of Dr. Nicholson. A truly gratifying record. The vestry cannot fail to express their high appreciation of the good work that their rector has done for this parish. Sound judgment, firm determination, wise tact, and earnest work, have placed this parish on such a firm footing that whatever success it may attain in the future will be due largely to his work in the past twelve years.

The vestry feel they are speaking for all the parishioners in thus expressing their sorrow at parting from one endeared to all with whom he has been brought in contact. Not only in his own parish but in the diocese at large has his good example and earnest labor for Catholic truth been felt and appreciated.

Mingled with their regret at parting from their rector, the vestry have a feeling of gratification that he should have been called to the high office of the episcopate, an office for which he is in every respect so admirably fitted.

His record at St. Mark's and in this diocese assures them that the Church at large will find an earnest, pious, and Catholic-minded Bishop. They wish him God-speed in his new work, and shall remember him in prayers for his future welfare and success.

GEORGE S. PHILLER,
Secretary.

Philadelphia, July 13, 1891.

CAUTION TO RECTORS AND OTHERS.

H. Martyr Satchell, a young Englishman who represents himself as having been a lay-reader and the son of a London clergyman, is entirely unworthy of confidence. He solicits both aid and employment, giving as reference Rev. J. T. Satchell, pastor North ave. M. E. church, Allegheny City, Pa., from whom I learn, that though of Christian parentage, he has proved himself thoroughly unprincipled and even criminal.

CHAS. W. REDFERN.

Du Bois, Pa.

OBITUARY.

CUTTER.—Entered into Paradise, Dwight, aged 1 year and 1 week, son of Dwight W. and Minnie H. Cutter, on the 19th of August, 1891, at their home in Milwaukee, Wis.

MANN.—At Kansas City, Mo., August 17, 1891, LeCain, youngest child of Cameron and Mary Le Cain-Mann, aged 9 months and 16 days.

MARSELIS.—Entered into rest, at Germantown, Pa., on the 15th inst., Mrs. Rachel Marselis, relict of Isaac N. Marselis, M. D., of Philadelphia, and mother of Mrs. Chas. H. Vandyne, in the 89th year of her age.

"Her children shall rise up and call her blessed."

NORTON.—Suddenly, at St. Luke's Hospital, New York City, on August 18th, 1891, the Rev. George Herbert Norton, rector of St. Paul's church, Greenwich, New York.

The Office for the Dead was sung at the church of St. Edward the Martyr, New York City, of which church the deceased was for some time curate, on Thursday, August 20th. The interment was at Delhi, New York. Sweet Jesu, mercy.

APPEALS.

THE CHURCH HOME FOR AGED PERSONS

4327 Ellis Ave., Chicago, Ill. Annual Membership, $10; Life Membership, $100; Endowment of Room, $5,000. Under the direction of a Board of Lady Managers of the different parishes.

OFFICERS.

President: Mrs. Dr. Horace Wardner 106 Drexel Boulevard.

Vice-Presidents: Mrs. Geo. W. Mathews, 2532 Indiana avenue; Miss Virginia Sayer, 606 West Adams street.

Secretary: Mrs. Josephine S. Wells, 115 Monroe street.

Treasurer: Mrs. George S. McReynolds, 4408 Sydney avenue.

A comfortable and quiet home for elderly people. Board, nursing and medical care are provided. Best reference required. Applications should be addressed to the matron, MRS. HANNAH L. WESCOT, at the Home.

THE GENERAL BOARD OF MISSIONS.

(Legal Title: The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.)

Gifts and bequests for missions may be designated "Domestic," "Foreign," "Indian," "Colored." Remittances should be made payable to MR. GEORGE BLISS, Treasurer. Communications should be addressed to the REV. WM. S. LANGFORD, D. D. General Secretary, 22 Bible House, New York.

We still require fifty-five thousand dollars in these closing weeks of the fiscal year to meet payments Sept. 1st. Contributions this year have been larger than usual but legacies have been less, and the work has increased. Support of sixteen bishops and a thousand missionaries besides schools, hospitals, orphanages, is a sacred claim upon us. Should we not all feel personal responsibility and each help that God's work be not hindered nor embarrassed, but maintained and refreshed. WM. S. LANGFORD, General Secretary.

FOR THE ENDOWMENT OF THE EPISCOPATE OF MAINE.

Since October, 1889, the Diocese of Maine has been making an earnest effort to increase its Fund to an amount sufficient to insure an annual income of $3,000 for the Bishop's support. The Standing Committee appointed one of their number, Rev. Wm. H. Washburn, as their agent in this work, and he has made numerous appeals, personally and by letter, and the Fund has now reached an amount which requires but $16 500 to insure the income named ($3,000).

The Bishop has had the generous offer of $10,000 of this amount, if the balance, $6,500, shall be raised before the twenty-fifth anniversary of his consecration to the episcopate, which will occur on the 25th day of January, 1892.

It is impossible to raise this sum in our own diocese, in addition to what we have already given, and the Standing Committee therefore appeal to their brethren elsewhere for such help as will enable us to secure the generous gift conditionally promised, and to complete our Episcopate Fund.

For twenty-five years our beloved Bishop has been largely dependent for his maintenance upon a single parish, which he has served as rector; the diocese, with its few self-supporting parishes, being unable to provide a competent salary. We now earnestly desire to relieve him from such dependence and from parochial cares, and to put him, in the prosecution of his great missionary work, on as favorable a footing as that of the missionary bishops. Not only does justice to him require this, but we believe that in no other way can the cause of the Church in Maine be so effectually aided.

The Bishops of Connecticut, Rhode Island, Massachusetts, New York, and Pennsylvania heartily endorsed our appeal when we began this effort in 1889, and now that success is so nearly attained, we trust that the co-operation of our brethren in those and other dioceses will assure it.

Contributions sent to REV. WM. H. WASHBURN, Auburn, Maine, will be gratefully received and promptly acknowledged.

REV. C. MORTON SILLS, D. D., *Pres.*
REV. WALKER GWYNNE.
GEO. E. B. JACKSON, *Sec.*,
HENRY INGALLS,
GEO. H. STARR,
Standing Committee of Diocese of Maine.

MISCELLANEOUS.

WANTED, as an instructor and master in a Church school for boys, a clergyman, unmarried, a good scholar, and in hearty sympathy with boys. Address, with references, ST. MARK'S SCHOOL, Southborough, Mass.

CLERGY WANTED.—Fredericton diocese. There are at present several vacancies in this diocese for active clergymen, and earnest workers. Applications giving references and stating particulars may be sent to the Most Reverend the Metropolitan, Bishopscote, Fredericton, N. B., or to the Rev. The Sub-Dean, Fredericton, N. B.

WANTED, an experienced physician for a large boarding school. He must be a Churchman, single, and able to give instruction in Physiology, etc. Address PHYSICIAN, care of THE LIVING CHURCH.

A CLERGYMAN (English Graduate) is open to receive boys from 8 to 14, to board and educate, with preparation for business or College, in his own family. Thorough grounding in all subjects. Special attention to backward or troublesome boys. For terms, address SIGMA, Leechburg P. O., Armstrong Co., Pa.

WANTED, a musical clergyman, priest or deacon, capable of taking charge of a good vested choir, in the diocese of Chicago, in addition to ministerial work. Salary $1,000. Address, with references, CHURCH CLUB, 103 Adams st., Chicago.

THE Rev. William D. Martin, M. A., rector of the church of St. Michael and All Angels, Anniston Ala., desires to receive into his family six young ladies to be prepared for college under a Wellesley graduate. New stone rectory, with all modern conveniences, large grounds, mountain air and water. Session to begin October 1st.

PENNOYER SANITARIUM.—This health resort, (established 34 years) at Kenosha, Wis., on Lake Michigan, has elegant accommodations and fine outward attractions for those desiring rest or treatment. New building, modern improvements (elevator, gas, etc.) hot-water heating. Cool summers. No malaria. References: The Bishop of Milwaukee, the Bishop of Mississippi, the Sisters of St. Mary, Kenosha.

THREE HARVEST EXCURSIONS.

The Burlington route, C. B. & Q. R. R., will sell from principal stations on its lines, on Tuesdays, August 25th, and Sept. 15th and 29th, Harvest Excursion Tickets at *Low Rates* to principal cities and points in the Farming Regions of the West, South-west, and North-west. For tickets and further information concerning these excursions, call on your nearest C. B. & Q. ticket agent, or address P. S. EUSTIS, Gen'l Pass. and Ticket Agent, Chicago, Ill.

CHOIR AND STUDY.

CALENDAR—AUGUST, 1891.

30. 14th Sunday after Trinity. Green.

N. B.—All correspondence and letters of inquiry for this department should be addressed to the Rev. Geo. T. Rider, Mamaroneck, Westchester Co., N. Y.

The decease of the Rev. John Henry Hopkins, S. T. D., occurred on the evening of August 13th, at the residence of Dr. E. D. Ferguson, of Troy, N. Y., under whose friendly and professional care, Dr. Hopkins, as a cherished guest, passed most of the last years of his life. Born in 1820, in Pittsburgh, Pa., graduated at the University of Vermont in 1839, and from the General Theological Seminary in 1850, Dr. Hopkins has been identified with the theologic and liturgic development of the Church from the time of the Cary ordination, down to the anti-climacteric elevation of Dr. Brooks to the bishopric of Massachusetts. And here it should be said, parenthetically, was struck the first dissonant note in his entire ecclesiastical career, and this may be charitably attributed to the faltering, disordered judgment of a dying man.

From the outset, he became a Catholic, sincere, intrepid, aggressive, and thoroughly equipped for warfare, defensive and offensive; and withal, clothed upon with the rare grace of a fervent and abiding charity, which never chilled or failed in the crisis of most desperate controversies. His attitude was never apologetic or equivocal. *Sans peur sans reproche* he dealt the fiercest blows, and grappled with foemen of Catholic faith, wherever they were to be encountered, whether within the fold, or among the denominations, or the Romanists, without personal animosities, guiltless of unknightly behaviour, and never discomfited. He was a perfect controversalist, pushed to the front under emergencies that seized and dominated him from the outset. Thus he became a journalist, founding *The Church Journal* and conducting it for fifteen years, with such energy, signal ability, and devotion in the promulgation of Catholic Faith and Apostolic order, that he became their recognized champion throughout the American press; and to this day his reputation shines out chiefest and foremost among our defenders of the Faith.

Upon others, however, will devolve with greater fitness, due memorial survey of his valiant services for the furtherance and the maturity of the young American Church; as first to discuss in *The Church Journal*, and elsewhere, the introduction of the cathedral and see system; the subdivision and multiplication of dioceses; the sending forth of a pioneer episcopate for the opening up of new jurisdictions; a resuscitation of the Catholic theology of the Incarnation, with the ancient eucharistic worship of Catholic Christendom; the establishment of sisterhoods and brotherhoods under the ancient discipline for the furtherance of every good word and work; all this, and much more.

It is for us the rather to dwell upon his rare and gracious accomplishments, as they were lovingly devoted to the service of the Church. It will be generally conceded that in this relation he lived among us without a rival. His versatility was astonishing while his mastery was thorough, and at times brilliant. One of the original projectors and members of the old Ecclesiogical Society, he early became a recognized authority through the entire range of its inquiries,—as to Gothic art in all its periods and phases and symbolism; sanctuary and chancel furnishings and adornments; sacred utensils and vessels, stained glass, interior decorations, mortuary and memorial art, and all the rest.

He was skilled in the arts of design; was more than an amateur painter in oils; with his brush, sharing the pious toils of his father, the Bishop, in more than one church and sanctuary. He was a curious and dainty master of poetic art, producing not a few carols and hymns which have promise of long life; while his knowledge in ecclesiastical music, especially in its earlier periods and schools, was recondite, and turned to excellent account, in the furtherance of Plain Song and Gregorian uses. The writer distinctly recalls the time when he had the privilege of introducing to the young seminarian "Helmore's (Plain Song) Psalter Noted," and the enthusiastic delight it elicited, an event more than once adverted to by the Doctor in after years, as his initiation into the fellowship of the true ecclesiastical school of liturgic music.

It was not alone his quick, keen intelligence in these multiplied arts of beauty; since he at once set them at work,—placed them in current circulation throughout his constantly widening circle of influence, for he was a born propagandist of "The True, the Beautiful, and the Good," as expressed in ecclesiastical life and work. His linguistic acquirements were richly varied, and many translations of important papers and works, attest his acquaintance with modern as well as the classic languages. His "Life" of Bishop Hopkins is his *magnum opus*, followed by his editorial co-operation in the publication of the works and biographical sketch of Dr. Milo Mahan. Perhaps his most brilliant successes were editorial, and certainly as a journalist the Church has not as yet produced his peer.

No one can forget the singular energy and vitality of his English, at once Saxon, in its sharp, incisive directness; yet suffused with the finest graces of scholarship, in turn trenchant as the sword of Richard, yet subtle and deadly as scimitar of Saladin. He was almost fiercely in earnest: he knew exhaustively the bearings of questions in controversy: his memory was infallible, and so fertile and ready that no vulnerable point, or expedient of attack or defence escaped him. So his idiom became trained to its utmost possible efficiency, while intrepidity and adroitness made him the most formidable of recent controversialists. Moreover, there was the cheery humor of an imperturbable good temper, which never failed him; as on the platform of the Church Congress, where he was always among the most welcome in debate, or even in that most fierce conflict with the insolent Monsignor Capel. His persistence was splendid. He gave us no quarter and no rest in New York until its two dioceses had grown into five; and he was hammering away at some of these unwieldy jurisdictions for further division, when hand and voice were stayed by death. It was the same thing in Pennsylvania.

As a literary worker he was indefatigable, continuing at his self-appointed tasks, even until the end. His later contributions to *The Church Review*, quarterly, illustrate his unfailing ability and resources, as a theologian and defender of the Faith. Indeed, his latest volume, published by Mr. Thomas Whittaker, is one of the strongest contributions to our controversy with Romanism.

But who shall attempt to memorialize the depths and tenderness of his Christian charity, and his unostentatious charities, impoverishing himself his life long for the help and comfort of others! There are many to-day who must recall, with bitter sorrow, the departed priest who made haste to succor and vindicate the unfortunate and imperilled. In this Christ-like work he was busy in season and out of season. And so he lived and toiled, literally taking no thought of the morrow, for himself, until old age overtook him with shattered strength and worldly substance so lovingly dispensed, that the prosperous and self-seeking, who had taken the best of care for their own advancement and worldly gains, are half tempted to set him down as an improvident dreamer and an unpractical idealist.

That most unkindest cut of all, was the discomfiture that befell him, so near the close of his days, in the house of his life-long "friends," who shut the door of a limited professorship in the General Theological Seminary—and for which he was conspicuously qualified—squarely in his face. But no word of complaint is on record, as crossing his lips. While those who knew and loved him best, must agree that "these things are unequal," and cry out in their grief, "Alas! my brother!" they certainly will find joy in assurance of that exceeding recompense of reward in waiting for this good and faithful servant, now entered into rest with his Lord. Living without ecclesiastical preferment, and the distinction and emoluments that reward the ambitious and fortunate, no single, priestly life is interwoven more closely with all that is fairest and strongest in the Church life of this day, or has contributed more richly and lovingly for their growth and perpetuity. May he rest in peace, and perpetual light shine upon him!

MAGAZINES AND REVIEWS

The Atlantic Monthly Magazine, August, is a genuine "midsummer number" without any proclamation of it, *i. e.*, it is full of restful, suggestive reading that refreshes while it entertains. "A Disputed Correspondence" is sent in by Harriet Waters Preston and Louise Dodge, who discuss with singular professorial acuteness, the genuineness of the Seneca-Pauline letters. Our colleges for women are making their mark in developing such nice scholarship, only it smacks over much of "mannishness" in diction and treatment. The conclusion, which seems well-grounded, finds them a literary forgery. Edith L. Thomas contributes "Notes from the Wild Garden," an out-of-door study exquisitely garnished with snatches of verse, full of true honey of Hymettus. The prose is perfect English after its kind, redolent with airiest, subtlest fancies, and buoyant with poetic exhilaration. Any verse-maker might well covet the secret art of such verses as these, of the Columbine:

> "Along the airy ledge they start in line,
> Gay, scarlet buglers of the columbine!"

and of the Clematis:

> "Through thickets and by banks of beauty runs,
> And flings her snow-wreaths to midsummer suns."

Observe the delicate, tender grace of this study of the Dodder, or parasitic Gold Thread!—"Any rambler who has observed the writhings of a Laocoon group of plants entwined by a certain wily serpent of the fields will justify the moral of the subjoined fable:

DODDER.

> "A protest from many citizens of the wild garden.
>
> "The bitter gold thread, day by day,
> Resistless keeps its stealthy way,
> By thicket, bank, or crumbling wall;
> The bitter gold thread binds us all.
>
> "Within its path may none go free,
> It marries low with high degree;
> Or if it climb, or if it fall,
> The bitter gold thread binds us all.
>
> "Such hatred with forced union goes,
> Whose it ties wax sullen foes,
> And honied peace is changed to gall:
> The bitter gold thread binds us all!"

And yet with all her profusion of idiomatic grace and beauty, Miss Thomas either does not know, or has forgotten, the syllabic structure of "Proserpine," writing it as a tri-syllabic (Pros er-pine) twice within three lines! As an elegant study of masterful, vivid English, the "Notes" should be carefully studied; and such glimpses of floral inspiration, in verse-fable, are full rare since Shakespeare, Milton, Wordsworth, and Shelley. There is the usual felicitous realism, or stereoscopic fidelity in "Two Little Drummers," another bird-study by Olive Thorne Miller. Henry Charles Lea uncovers for once the horrors and enormities of that devil's carnival, "The Holy Office," in "A Colonial Inquisitor," a long-drawn episode of Romish cross-purposes worked out in confiscations, dungeons, and flames, *circum* 1681-92, in Carthagena, New Grenada, South America, "Old Rome," avowedly the same yesterday, to-day, and forever! John C. Ropes engages in a gratuitous and pessimistic review of "General Sherman," for whom chroniclers for the most part are content to twine memorial wreathes of bay, laurel, and palm. Henry James introduces his ill-favored family of crankish puppets, in a characterictic tale of "The Marriages," disappointing and uncomfortable all around, but flecked here and there with his preternaturally keen epithets and adjectives; certainly a capital study in the subtleties of the verbal, if not in the dramatic or novelistic art. Miss Refflier delivers a brilliant phillippic against the burdensome pedantry of superfluous "Notes," or "Annotations"; while "Browning's Life" brings us unpleasantly near an unlovable, sadly disappointing personality.

The Century Illustrated Monthly, August, is the wonted mid-summer number, which this publication inaugurated as a specialty. The pictorial element is strongly sustained, as is shown in the portraits of the Emperor and Empress of Germany, and in "Le Crepuscule," after the admirable twi-light stretch of Ocean-waters, by Alexander Harrison, well-known in New York, and now belonging to the Corcoran gallery. Two of the articles at least will prove exceptionally valuable to earnest readers; the first, Dr. Van Dyke's thoroughly considered paper, "The Study of Tennyson," for the intelligent promotion of which the pastor of the "old brick" Presbyterian church, New York, has already done more than any other of his contemporaries. Here he provides for the neophyte, a capital classification of the Laureate's grand productions, under the following excellent scheme: I, Melodies and Pictures; II, Stories and Portraits: 1, ballads; 2, idylls; 3, character pieces, (classical, historical, mystical, humorous, and dialect); III, Epics; IV, Dramas; V, Patriotic and Personal, etc.; VI, Poems of the Inner Life: 1, of art; 2

of life, love, and death; 3, of doubt and faith. Dr. Van Dyke is, throughout, a deeply discriminating and appreciative commentator. The paper is of the greatest value for school and home readers. The other paper is, "The Press as a Newsgatherer," by William Henry Smith, manager of the Associated Press, which latter is certainly the most remarkable and significant journalistic development of the century now drawing to a close. Here is an authentic glimpse of its origin, history, and achievements, covering both hemispheres. With the dramatic fascination of the liveliest romance, it unites the scientific interest of educated intellect at work in the upbuilding of its masterpiece. We learn that in 1850, 7,000 miles of telegraph wire were in use, while, in 1891, the mileage reaches the stupendous figure of more than 600,000; that in New York City the association handles from 75,000 to 100,000 words, daily —equal to from 50 to 75 columns of printed matter;—that during the year ending June 30, 1890, the Western Union Telegraph delivered at all stations, 322,088,438 words of "regular" or Associated Press work. But the paper must be read throughout, for the most impressive view of the subject, which tremendously overtops the strongest single illustrations of its extent and scope. Among the many beautifully and profusely illustrated papers, we note as specially interesting, "The German Emperor," "Life on the South Shoal Lightship," "Play in Provence," by Joseph Pennell, author—artist:—a delightful number, throughout.

The Magazine of Christian Literature, New York, August, proves exceptionally valuable, bringing together important discussions of sharply debated interests and questions, as "The Ministry and the Higher Criticism," by the Rev. Frank Hugh Foster, who defends a position which has always commanded the sympathy of the writer. "The Divine Life in Man," by the eminent English non-conformist, Dr. R. W. Dale, and delivered before the late International Congregational Council at London: a brace of decidedly sensational articles from *Unitarian Christian Register*, Boston; "Some Reasons for becoming a Catholic," by the late pervert, George Parsons Lathrop, whose *naive* disclosures of his ridiculously superficial and meretricious experiences while *en route* through "the Episcopalian Church," Romewards, is painfully amusing; and its *pendante*, in the same paper and number—"From Roman Catholicism to Unitarianism," a recent convert's experience,—being an autobiographic sketch of a Romish priest, divesting himself of Romanism, of the Catholic faith, and of an inspired Bible, before a final plunge into skepticism and rationalism,—both apparently honest disclosures, and about equally illogical, unconvincing, and deplorable. The after thought is inevitable among Churchmen—"of course, Mr. Lathrop stumbled past the Catholic Faith, and found his nemesis in its appalling travesty, mediæval and modern Vaticanism;" and with it the Romanist's,—"this recreant priest has crucified his Lord afresh, in this consummation of his apostasy," while the agnostic stands ready with his idiotic *quien sabe!*

THE ORACLES OF GOD. Nine Lectures on Biblical Inspiration and on the Special Significance of the Old Testament at the present time. By W. Sanday, D. D., LL. D. London and New York: Longmans, Green & Co.; Chicago: A. C. McClurg & Co.

This book is extremely interesting as indicating the lines upon which it is proposed to reconcile the supposed results of the advanced criticism of the Scriptures, especially those of the Old Testament with a substantially orthodox position. From this point of view the work is re-assuring, and gives the hope that ultimately a *modus vivendi* may be arrived at, though not we think precisely upon the lines here indicated. When all that scientific criticism can say has been exhausted, there will still remain "the consciousness of the Church" to be dealt with, or in other words the operation of the Holy Spirit guiding her to all truth. It may be true, for instance, that the so-called scientific arguments for and against the 2 Epistle of St. Peter do not enable us "to get beyond a *non liquet*," but when the witness of the Church is thrown into the scale no doubt is left in the mind of the Catholic believer. It is one thing to treat the Church as a purely human society, and as such open to all sorts of influences from philosophic thought without and prejudice within, making it proper to revise her verdicts even upon the most fundamental points; and quite another thing to regard her as a divine creation destined to teach to men the revealed truth of God. In the latter case, it is inadmissible to allow that what has been taught "everywhere and by all" as to the contents of that revelation is a mistake. The Catholic does not object to scientific criticism as such, but he does object to the ignoring of a part of the fundamental premises. Indeed, as he regards this relation of the Church, which makes her "the pillar and ground of the truth," as a fact, he cannot but consider that it is "unscientific" in a very true sense, to disregard it. We do not for a moment share the author's apparent belief that the unsanctified and often irreverent methods of the German critics are destined to render the ancient commentators to a great degree obsolete. There can be no true exegesis without reverence and humility, features conspicuously lacking in the work of Baur and his successors. It is true that this is not as general a fault of English scholars, but they must beware lest their more satisfactory attitude appear to be nothing more than the result of environment and of certain conservative instincts of the English mind. Christian scholarship must be dominated by loyalty to our Incarnate Lord, and the method which He has instituted for conveying His truth to the world. Again, we cannot but view as monstrous the idea that the theology of St. Paul was completely lost or misunderstood by those who immediately followed him, even his own disciples, so that, as some German editor asserts, even St. Clement of Rome did not understand him, because he says that Rahab, the harlot, was saved "by faith *and hospitality*." We do not admit that a Luther was necessary to rescue St. Paul from the early Fathers of the Church, and that that rescue is not yet complete until the critics have done their work, rather we are inclined to think, he needs rescuing from Luther and Calvin by the light of those Fathers. To do Prof. Sanday justice, he speaks of the great theologians of the early Church with respect and enthusiasm, and does not anticipate that the work which they did as dogmatists will to any great extent need revision, or that the decisions of united Christendom will or can be reopened. He even says that "the experience of more than eighteen centuries affords the very strongest presumption that nothing short of the Catholic doctrine will ever permanently satisfy the wants of Christian women and Christian men." On *these grounds* he holds fast to the great dogmatic statements of the Athanasian Creed. This is very well as far as it goes. In the field of Apologetics this may be a sufficient mode of presentation. The same considerations had so much effect upon Carlyle that he is said to have acknowledged, in connection with the controversy over "a single letter" in the Arian conflict, that if the orthodox had not carried the day, Christianity would have become a mere ethical philosophy of the schools, and its facts would have long ago been remanded to the sphere of legend. Its power over the lives of men would have been wanting, and its moulding influence in history would have been insignificant. But to the Christian the doctrines of those creeds are not only presumed to be true because their power and necessity have been proved in the field of history, but they are accepted with unquestioning faith because they rest upon divine authority. It remains to say that the reverent tone of Prof. Sanday's work is all that could be desired, and that, in this particular, it stands in refreshing contrast with some similar undertakings of recent date on this side of the Atlantic.

THE COUNTRY CLERGYMAN AND HIS WORK. Lectures on Pastoral Theology Delivered at Cambridge. By the Rev. Herbert James, M. A. New York: Macmillan & Co.; Chicago: A. C. McClurg & Co.

These lectures are the outcome, we are told, of forty years' experience. We reasonably expect, in the endeavor of a faithful priest of such long standing, to make use of what he has learned for the benefit of those who are to follow him, to find much of valuable instruction, many excellent hints and suggestions. It is true that English country life is so radically different from that of this country, that much of what is here said can only be useful to our own clergy in an indirect way, and by virtue of the common elements of human nature everywhere. The farm laborer, for example, and the servants attached to the park or hall, elements of an English country parish which our author has chiefly in view—are, as distinct and fixed classes of society, hardly known in this country. Nevertheless there are certain characteristics of a country population, certain tendencies and ways of looking at things which are nearly the same among English-speaking people everywhere. But the greatest contrast lies in the radically different position which the Church occupies here as compared with that of the Church of England. There everybody recognizes that the Church possesses a certain claim to authority which other bodies cannot appeal to. They may not rest that authority upon the highest grounds—indeed, the clergy themselves often fail to do so—nevertheless the claim is acknowledged even when it is not accepted as sufficient. The effect is to give the Church an immense advantage. Wherever the clergy are ready to fulfill their vocation faithfully the response is immediate and full. The writer speaks of dissent as a very insignificant factor in the country. Its centres are the great manufacturing towns. In this country, where the Church is known to the multitude only as the Protestant Episcopal sect, its claims have to be proved from the foundation. These considerations show that a treatise intended for the American clergy would necessarily possess features entirely wanting in an English book. Much may be learned, however, from what the author has to say of the "Field," of "Preaching," of "Visiting," and of the country pastor's "Influence." In what he says of the system of the Church in its practical working we find more to dissent from. His preference for late confirmations, recommendation of evening communions, although he admits that an early celebration is perfectly practicable, and his virtual rejection of the Daily Service, notwithstanding the explicit order in the English Prayer Book, are blots much to be regretted in a treatise in many respects so admirable.

WHAT CATHOLICS BELIEVE AND DO. By the Rev. Arthur Ritchie. Published by the Guild of St. Ignatius, New York.

While there may be some slight difference of opinion, even among those most fully imbued with Catholic doctrine, with regard to the phraseology employed in a few passages, this little manual is, on the whole, most satisfactory, and to those who will read it with care, it is eminently calculated to allay prejudice and convey sound instruction. It is one of the signs of the times that in the bosom of the most intense Protestant denominations a marked tendency may often be seen toward the ancient doctrine upon many subjects, notably with regard to eschatology and the intermediate state. The statements of this manual upon those subjects may serve as a guide to many enquiring minds. The statements with regard to infants dying unbaptized, the work and office of the Holy Ghost, the Communion of Saints, and the Resurrection of the Body are eminently clear and satisfactory. It treating of the latter subject it is clearly shown in a few words what is meant by the *identity* of the Resurrection Body. It will be seen that the ordinary objections to this doctrine are directed against a view which the Church has never taught. To all who wish to know what is the *terminus ad quem* of Catholic teaching in the Anglican Church, this volume may be heartily recommended.

THE POST-RESTORATION PERIOD OF THE CHURCH IN THE BRITISH ISLES. Lectures delivered in 1890 under the auspices of the Church Club of New York, in continuation of the series of 1889. New York: E. & J. B. Young & Co. 1891.

This book, *The Standard of the Cross* declares, belongs to "strictly partisan literature," and in many important particulars its writers "pervert history and contradict the Church." The authors of the Lectures are Bishop Perry, Dr. Mortimer, Bishop McLaren, Dr. Richey, and Dr. Davenport. These are neither ignorant nor unprincipled; they are among our most learned and respected doctors, and their well considered work will command the confidence of Churchmen. There is evidence of careful study and mature reflection in every paper, and the subjects discussed are of great importance to the right understanding of Church movements and issues of our own time. The paper by Bishop McLaren on the Oxford Movement, "great in itself and great in relation to its environment," is of especial interest and value, not only because of the subject, but also because of its clear and thorough treatment.

THE STORY OF PORTUGAL. By H. Morse Stephens, Balliol College, Oxford. New York: G. P. Putnam's Sons. 12mo.; pp. 448. 1891.

This is the latest issue of "The Story of the Nations" series. The writer has gathered the best material within reach, and narrates the history of Portugal in clear, lively style, and excellent spirit. Portugal has so long been in obscurity, among the larger and mightier nations of Europe, that the present volume will surprise as well as gratify many readers. Not only is the history of the past full of matter for the student, but the story of the present and the prospective future of the country which claims the great poet Camoens, as her own, well deserves the attention of cultivated readers. The illustrations (numbering nearly 50) and a good map add to the interest and value of the book. A full index is also given. Mr. Stephens, we may note, uses that curious Britishism, "different to," instead of "different from."

DOWN THE O-HI-O. By Chas. Humphrey Roberts. Chicago: A. C. McClurg & Co.

Just the book for summer reading! Written in a bright fresh style, with considerable originality in the tale, and a good development of character. The Quaker friends of the heroine add much to the charm of the story.

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THE HOUSEHOLD.

TREASURES.

BY MARGARET DOORIS.

Two happy-hearted children
Fill the house with song,
Make me glad and joyous,
All the bright day long.

Two dear, loving children
With their helping hands,
Are to me more precious
Than earth's gold, or lands.

Guard them, heavenly Father,
With Thy tender care,
From the world unspotted
Keep their young hearts fair.

Worldly praise and glory
Ask I not for them—
But, that with Thy treasures,
As some priceless gem—

They may, in Thy kingdom,
After all earth's woes:
Shine with purest lustre
When this life shall close.

MR. FAYERBROTHER'S CALL.

A CANDIDATING STORY.

BY THE AUTHOR OF "THE LOST BARREL."

CHAPTER VII.—CONCLUSION.

Mr. Fayerbrother halted resolutely after a few steps; and, standing in the path, the commodore explained to him, in sentences which, despite their incurable lameness, quickly found their way to his comprehension, the true state of affairs. The vestry had sent him the call, supposing him to be the man whom they had seen and been so delighted with on a former Sunday. The fact was a simple enough one in itself, and the commodore by this time was able to state it with tolerable clearness.

The clergyman listened soberly, without a word; and at the end he scarcely attended to the other's ardent assurance that it was a matter of no real consequence and could easily be set right.

"I am very sorry that such a thing has happened," he said at length, very gravely, but with a gentleness of manner that seemed to declare the entire absence of any disposition to cast blame. "And I can but wish that the mistake had been discovered sooner. But——" after a brief silence, with an unconscious sigh—"perhaps it could not have been helped. I do not see how you could have known. It is my brother, if anybody, who is to blame. He should have made it clear to you. I understood him that he did. However," he concluded with decision, "it cannot be helped now. Of course, I shall not remain."

"Oh!" cried the commodore with a sensation of fright. "It needn't come to that, Mr. Fayerbrother. It *can't* come to that. It is our mistake altogether, and we must suffer for—that is, we must take the consequences—we must stand by it. We can't go back from our call after you have accepted it and resigned and come here. Oh, of course we can't. We couldn't think of it."

Mr. Fayerbrother shook his head.

"It is impossible that I should take advantage of this mistake to force myself upon the parish," said he firmly. "If they called me, supposing me to be other than I am, they cannot in fairness be bound by the call. I am perfectly aware how superior in many ways my brother is to myself. I shall call a vestry meeting to-night and resign the parish. I suppose that will be necessary, now, to make the matter legal."

"But, sir!—But, sir!——" protested the unhappy warden; well-nigh reduced to tears.

"I would rather not discuss the matter further," said the clergyman. "It seems very strange and sudden to me even now. I should like to think of it by myself. You will excuse me. Good day, sir." And with a bow he walked away.

"Confound it, I say!" cried the warden, looking after him and stamping his cork leg upon the ground.

Returning to the sacristy, Commodore Lundie found his sister also there; and with that wonder with which he might have greeted the supernatural, he perceived that during the short time of his absence that lady had already, to all appearance, converted Mr. Van Tromp to her way of thinking. Possibly, to the honorable member of the State legislature, this question of the rectorship did not seem as important, after all, as would have been (for instance) the presidency of his railroad. He was saying as the warden came in,

"Well, Miss Lundie, I shouldn't wonder at all if you were right. Very likely it's all for the best, as you say. If we can't have the other one—the Chicago man—we'll have his brother, That's the next best thing, I take it. If you can get the other members of the vestry to agree, you can count on my vote."

As for Mr. Penniman, he stood by, still rubbing his hands and with a doubtful smile upon his face. But Miss Tempie expended no time upon the regulation of his opinion. She was aware that his vote had very little to do with his opinion, and could be depended upon.

The commodore's account, as they turned homeward, of his interview with Mr. Fayerbrother, though dismal enough, did not dismay Miss Lundie. If the minister, too, must eventually be managed, this indomitable lady felt herself competent to the undertaking of that task also. Meanwhile the remainder of the vestry and certain other people of influence were to be seen; and immediately after dinner her phaeton was brought round and she set off upon her mission with a zeal which the drizzling spring rain had no power to dampen. That her labors (which occupied the rest of the afternoon) were entirely successful, it shall be left to the triumphant expression of countenance with which, returning at length, she re-entered the house, to declare,—and to the fact that finding the commodore asleep in his easy chair she refrained from waking him.

At the evening service—during which, even more effectually than in the morning, it was shown that Mr. Fayerbrother was not disturbed at such times by the thought of self—the clergyman gave notice that, after service, he would like to see, for a few moments, in the robing room, as many of the vestry as were present. It appeared after church that all the members were present; and these, a few moments later, assembled as requested. Mr. Fayerbrother said a collect, and proceed straightway to the business for which he had called them together.

"It is not my habit to call vestry meetings on Sunday, but I am obliged to do so in the present instance as I go away in the morning. You are all aware by this time, of the singular and unfortunate mistake that has been made in connection with my call to this parish, and I need not dwell upon it. You believed, when you addressed a call to me, that you were dealing with my brother, the Rev. Mark Fayerbrother; and of course it would not be right, even were it legally possible, for me to hold you to the compact. But since a call has been regularly given and accepted, I suppose the only way, now, to rectify the error is for me to hand you my resignation." He held out to the junior warden a paper, which the latter, amid deep silence, mechanically took. "I will leave it with you," he concluded. "Commodore Lundie, if you will take the chair I will withdraw."

He bowed, and taking up his hat, seemed to be going without any further word. They looked at him with a kind of awe, no one appearing to know just what to do. His manner was stern and forbidding,—perversely and unreasonably so, one might have thought. He was a proud man in a most painful position; and it never for an instant occurred to him what was their real feeling and purpose toward him.

But this was quite beyond the good commodore's power of endurance.

"For pity's sake, Mr. Fayerbrother," he brokenly exclaimed, as the minister reached the door, "Don't, I beg of you, *don't* go off in this way, sir. I beseech of you not to be hasty. We—we have talked this matter over—I am led to believe—I am sure that—" He stopped and looked around, in a perfect sea of trouble out of which he held up the paper in his hand, and sent forth a final despairing cry—"Won't somebody make a motion?"

"I move you, sir," promptly spoke up the Hon. Mr. VanTromp, "that this resignation be not accepted."

"I second the motion," cried John Robert Day.

The clergyman, standing with one hand on the knob of the door, raised the other with an imperious gesture.

"Gentlemen, I must ask you to let no consideration of myself have weight with you in this matter. You are not responsible for the mistake, and you must not suffer for it. I cannot allow—"

"But, Mr. Fayerbrother," broke in the impulsive commodore, "we don't *want* you to resign. There isn't one of us but wants you to stay."

"Yes, sir," affirmed Mr. Van Tromp with general good nature. "We have heard you, and we want you for a rector. We should call you right over again, this minute, if we hadn't done it already."

Mr. Fayerbrother looked from one to the other of these speakers, seeming to listen carefully, and then his eyes sought the faces of all the rest; and presently the rigid lines of his face appeared to relax, and give place first to an expression of bewildered doubt, and then of softened surprise and wonder. It was not possible longer to misconstrue the air of respectful kindness with which they one and all regarded him. And in spite of his great modesty, it began to dawn upon him that they really wished him to stay, and that his own acceptability was not unconnected with the fact. All at once his eyes grew bright, and his lip was seen to tremble. Their generosity and their appreciation touched him; and—it was no slight matter to him either, that he and his little ones should be homeless. He dropped his eyes, looking down into his hat for a moment, while his long fingers worked helplessly at the rim. There was something in his throat which would not let him speak. But then he raised his head again.

"At any rate," he huskily said, "I cannot allow you to act hastily in such a matter. It is right, at least, that you should consider it among yourselves in my absence. I—I leave my resignation with you to do with it what you will. I ask again that your action in regard to it have no reference to my interest or feelings."

With this, bowing again, he turned abruptly, as if quite determined in his going, and passed out by the door leading into the church.

That the motion already made and seconded, and now put to the vestry by the chairman, was immediately carried with not a dissenting voice, may, after what has been related, be let go without telling. When the meeting, after some minutes of friendly talk—made up largely of expressions of satisfaction at the result of its deliberations—finally adjourned, the commodore held up the rejected resignation.

"We don't seem to have any use for this document," he jocosely observed. "I guess I'll take it back to the owner."

Calling at the hotel, he was told that the clergyman had not yet come in; so he went on toward home thinking that, after making his report to his sister Tempie, he would come back.

Letting himself in at the front door and observing that the dining room was lighted, he walked along the hall and looked in at the door. Before the fire at the further end of the room, two persons were visible. Miss Temperance, waiting after church to learn what should be done, had firmly taken possession of Mr. Fayerbrother as he came out, and persuaded him to go home with her to the Lundie mansion, there to await the commodore's return. The minister was seated at this moment in the commodore's own easy chair, and had in his hand a cup of Miss Temperance's fragrant breakfast tea which he was holding out with an air of feeble protestation as the lady herself, bending over him in an attitude of feminine devotion, with a silver sugar bowl in her hand, seemed to insist upon adding sweetness to his cup. This charming picture, almost allegorical in its arrangement, as his glance fell upon it, suddenly suggested to the commodore's mind a certain contingency, vague, remote, unlikely, and yet, at the last, not impossible. He stood and scowled a little, contemplating his thought with that odd disrelish with which the head of a family is wont to receive a first intimation that one of its female members may, at some time, choose to put herself under a protection other than his own.

Then it occurred to him that to that Providence which had been so happily potential in bringing the Reverend Matthew Fayerbrother to Norrington, might safely be left the ordering of his future life there; and hanging his coat upon its peg, he went in and warmly shook hands with his rector

THE END.

CHRIST OUR LEADER.

A BIBLE STUDY.

BY SISTER BERTHA.

St. Augustine writes of the Church: "Assuredly doth she fear because her way lieth over the earth to Him." And so God in His infinite love says: "I have given Him for a Leader unto the people."

It is very beautiful to notice how this one title of Christ includes and combines so many others, and how they all bring out the spiritual meaning of this verse: "He led them forth by the right way, that they might go to the city of habitations." His peculiar leading, the way "over the earth" proving the right way and each and all having the same object. And as one thinks more and more of being led in these various ways, it is such an inexpressible comfort. Every day, as we look back over it, will prove, not only one, but many of the leadings by these different characters Christ so lovingly assumes, and so we may take courage and look forward to an expected end "that God has in His thoughts for us" (Jer. xxix: 11).

The *Morning Star* leads through darkness to everlasting day: "I will bring the blind by a way that they know not," "I will lead them in paths that they have not known," "I will make darkness light before them." "Thy sun shall no more go down, for the Lord shall be thine everlasting Light, and there shall be no night there."

The *Water of Life* leads through thirst in the desert, to the River of Life: "He that hath mercy on them shall lead them, even by the springs of water shall He guide them." "He leadeth me by the still waters." "The Lamb which is in the midst of the throne shall lead them unto living fountains of waters." "He showed me a pure River of Water of Life." "They shall hunger no more, neither thirst any more."

The *Bread of Life* leads through hunger of heart, and mind, and soul to no more hunger: "If any man eat of this Bread he shall live for ever." "They shall hunger no more . . . for the Lamb which is in the midst of the throne shall feed them."

The *Slain Lamb* leads through many sins and falls and failures, to a sinless life: "Now unto Him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy . . be glory and majesty, dominion and power, both now and ever." "For Thou wast slain and hast redeemed us to God." "These are they which have washed their robes and made them white in the blood of the Lamb."

The *Redeemer* leads through long training, to everlasting joy: "Thus saith the Lord, thy Redeemer, which teacheth thee to profit, which leadeth thee by the way which thou should'st go." "He leadeth me in the paths of righteousness for his Name's sake." "The redeemed shall walk there, and the ransomed of the Lord shall return and come to Zion with songs and everlasting joy upon their heads."

The *Good Shepherd* leads through wanderings in the wilderness, to the Fold: "He gently leads . . and there shall be one Fold and one Shepherd." "The Lord is my Shepherd, He leadeth me . . surely goodness and mercy shall follow me all the days of my life, and I shall dwell in the house of the Lord for ever."

The *Captain* leads through conflict to victory: "Lead me, O Lord, in Thy righteousness, because of mine enemies." "The last enemy that shall be destroyed is death. . . Thanks be to God who giveth us the victory through our Lord Jesus Christ."

The *Friend and Brother* leads through loneliness and trial to the Father's house: "I, being in the way, the Lord led me to the house of my Master's brethren." "In bringing many sons to glory . . . . He is not ashamed to call them brethren." "In My Father's house are many mansions, if it were not so I would have told you, I go to prepare a place for you."

The *Prophet*, the *Word*, leads through learning many lessons, to greater knowledge: "O send out Thy light and Thy truth, let them lead me, let them bring me unto Thy holy hill." "Thou hast begun to show Thy servant Thy greatness, that in the ages to come He might show the exceeding riches of His grace in His kindness towards us in Christ Jesus." "What I do thou knowest not now, but thou shalt know hereafter." "Then shall I know even as also I am known."

The *High Priest* leads through the offering of our imperfect worship to the Heavenly Tabernacle: "I heard a great voice saying, Behold the Tabernacle of God is with men. And when He had taken the book, the four beasts, and the four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials full of odors, which are the prayers of saints, and they sang a new song, saying Thou wast slain and hast redeemed us to God by Thy blood. And they fell before the throne on their faces, and worshipped God."

The *King* leads through exile to the everlasting Kingdom: "They have passed through the gate, and are gone out by it; their King shall pass before them. Fear not, little flock, it is your Father's good pleasure to give you the Kingdom. He is King of kings, and Lord of lords.

The *Master* leads through imperfect service here to higher service in heaven: "His servants shall serve Him, and they shall see His face. My servants shall sing for joy of heart."

The *Head of the Church* leads through the Church militant to the Church triumphant: "Ye are come unto Mount Zion, unto the City of the living God, . . . and to the general assembly and Church of the Firstborn."

The *Physician and Healer* leads through long pain and weakness to a perfect life: "And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain, for the former things are passed away.

The *Lord of the Vineyard* leads through gradual growth to perfected fruit: "I went down to see the fruits of the valley, to see whether the vine flourished and the pomegranates budded. Let us see whether the tender grape appear and the pomegranates bud forth. And when the fruit is ripe, immediately he putteth in the sickle, because the harvest is come."

"The *Door* leads through the Way, to go no more out!"

"Cause me to know the Way wherein I shall walk, lead me into the land of uprightness. I am the Way. I am the Door. Straight is the Gate and narrow is the Way which leadeth unto life—and they shall go no more out.

I have given Him for a *Leader* unto the people! Follow Me!

And so along the narrow, rugged path,
Thyself hath trod;
Lead, Saviour, lead me Home in childlike trust,
Home to my God;
To rest forever after earthly strife,
In the calm light of everlasting life.

THE FAITHFUL PRIEST.

The recent death of the Rev. N. F. Putnam, rector of St. Mark's cathedral, Salt Lake City, Utah, calls for more than the brief notice which appeared in these columns. A priest endowed with more than ordinary gifts of his office, a good preacher, sound Churchman, active and faithful in his arduous work, gentle in spirit, unremitting in his devotion to the sick and poor, not only of his parish, but wherever, among others, he could minister to their wants. This godly man passed to his reward after a brief illness of one week. The esteem in which the Rev. Mr. Putnam was held by all classes and denominations in Salt Lake is best evidenced in the memorial address at the meeting of the Salt Lake Ministerial Association held May 4th in the Presbyterian church, delivered by Rev. Mr. Thrall, pastor of the Congregational church, and an extract from which is herewith appended.

Not by any one feature, not by any one trait of character, not by any one faculty or talent, will Mr. Putnam be remembered, or his memory cherished, by those who knew him best. There was something within—a subtle something—that bound all the parts of his nature together in oneness. It was this thought that furnished my theme for yesterday's sermon: "Righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins." The secret of Mr. Putnam's peculiar influence lay in this hidden, subtle something, so elusive of analysis, the indwelling of the Spirit, the girding of the power from on high, the very bond of his various being, the very strength of his natural weaknesses; the girdle which held him together in wholeness, and kept him up and doing to the last, and enabled him to wear out his life in unremitting service; the girdle which, when gone, left his frail tenement of clay beautifully suggestive of love and goodness and immortality, and which now, like an unseen, magnetic influence, draws the thoughts of thousands in this city about his memory, even as it drew the feet of hundreds on yonder sun-lit hill around his tomb.

His character was so pure, his sympathy so genuine, his sincerity so real, that his face had become the index, and his very language and bearing the unconscious expression of his inner life. Men instinctively trusted him, or were drawn to him by an irresistible amiability. People of every creed, and even creedless men, believed in the genuine goodness of this man, who was yet by instinct and by conviction so entirely a Churchman, and who never forgot, nor allowed others to forget, the sacred office which he bore. Many a poor widow and orphan, who met him perhaps but once, and then in some intimate hour of sorrow, will carry through life his portrait in their memory, and will recall to mind his face, his form, his words, when they are called to die. * * * * *

Let me not presume to analyze his character and dissect its parts, but rather detain his personality a passing moment, and humbly ask the secret of its power.

That secret we already know. The spirit of the Lord God was upon Elijah, and let us ask that it may also rest on Elisha. It is that spirit from above, that heavenly gift which transfigured his mortal nature, so that his face shone like an angel's, and his feet seemed lifted from the earth; and it is the exhibition of that divine spirit in words and deeds of love and devotion which, now that he is parted from us and a cloud has received him out of our sight, is told for a remembrance of him.

As I look back in memory upon my acquaintance with Mr. Putnam, certain recollections step forward out of the ranks and represent the whole of what I saw or knew of him.

I see him reading service on a beautiful Sunday morning at a woodland hotel, and talking of the resurrection and the life to a little company, two of whom have during the past winter gone before him to try the truth of his words. I see him in his own pulpit, dignified yet familiar, as a brother and a father should be; thoughtful and scholarly, yet practical and earnest.

Again I see him in his study, telling me, with fine discrimination and almost with enthusiasm, what he had recently observed and enjoyed in far-off Alaska; or again, at the banquet table, when the witty speaker at his side pictured "that millenial day when all men shall be as good as Mr. Putnam looks."

But the scene suddenly changes, and I am again in imagination at the bedside of an intimate friend, while I seem to see a reverent, clerical figure standing in the background, and a quiet, soothing voice reads the service for the dying.

Again, I am in a prison where offenders against the State are confined, and, as I close a sermon on "The Climax of a Life," I speak of the good man who for years, through all weather, had regularly visited those who were in prison there, and spoken the words of eternal life to them, but whose own life had even at that hour reached its earthly climax, and whose spirit was even then winging its way heavenward. And, as I behold the tears in unaccustomed eyes and note the unwonted hush that falls upon that strangely gathered audience, I know that such a life has a secret that angels might envy, and which all ministers of Christ's Gospel may well earnestly covet: The best gift; the more excellent way; greater even than faith and hope; the way of charity, the way of divine love.

Such love endureth forever. Would he not say—does he not say—"Weep not for me, but weep for yourselves?" I cannot weep for him. I rather rejoice that death has broken the costly alabaster box, and that the very odor of sanctity fills all the house where we are sitting. I rejoice that the spiritual beauty of Mr. Putnam's character may now be appreciated at the full, and may be freely spoken of without offense.

I rejoice that men's thoughts turn naturally from this vision of beauty to that larger and brighter vision of which this is but the miniature reflection.

I rejoice that the weary body has found rest, and that the unwearied soul is not here, but is risen, and ever liveth.

Life is clothed with its true meaning in lives like this.

Death is robbed of its sting when such men die.

Life, eternal life; peace, lasting peace; love, undying love, are the holy thoughts that linger with his memory.

OPINIONS OF THE PRESS.

Parish Messenger, Omaha.

A NEED OF DISCIPLINE.—We have paper law enough in this Church, but no one respects it, or is bound to respect it. Even otherwise law-abiding men break or transgress our laws, without conscience, because, as a rule, laws are not enforced by those in authority. A law unenforced becomes obsolete as fully as though it were deliberately and solemnly repealed. When men who would cheerfully obey the law with a good conscience, see it deliberately broken in one direction for what they regard as a false or unrighteous cause, and no notice is taken of it, they feel it their privilege, more than that, their duty, to break it, with an opposite purpose in view. When priests ob-

serve bishops break an express rubrical, or canonical, provision of the Church, on some self-evolved ground of worldly expediency or policy, they are very apt to take equal liberty for the same or an opposite reason, in the same or in a different direction. Or when they see the law stretched, disregarded, or utterly broken, not only technically, where no principle other than implicit obedience is involved, but where the transgression of the law does involve the violation of the most clearly declared principles of the Church, they are very apt to think, and to act upon the thought, that they will exert a counter influence by going as far in an opposite direction That is pretty much the condition among us to-day. We obey neither rubrics, nor canons, nor principles. We are all a law unto ourselves, because there does not seem to be any authority anywhere to sternly prohibit indiscriminate lawlessness.

Church Notes (The Advent, Boston.)

THE NEW BISHOP.—The election of Dr. Brooks is now complete, a majority of the standing committees and a majority of the bishops having given their consent to his consecration. We cannot understand this "consent" any more than we could understand the original election; but we suppose the majorities of the standing committees and the bishops take the statement of the signers of the testimonial sent by members of the Massachusetts convention, and of certain individuals who have been very active in his canvass, that Dr. Brooks is "sound in the faith," and that his willingness to accept the bishopric is practically a retraction of his former error, and that he now does believe in "Apostolical succession." Our opposition to Dr. Brooks' election has been open, honest, and vigorous; but (as we have assured him personally) when he becomes our bishop we shall be most loyal to him in the *due* administration of his office; and we are full of faith and hope that he will so receive the divine grace of orders, that his administration of his office will be a *due* performance of his sacred functions; that is, according to the intents of the Catholic Church, as represented in our own formularies, to the driving "away from the Church all erroneous and strange doctrine," and to the maintenance of "the faith once" for all "delivered to the saints." And so we wish him God-speed.

The Southern Missioner.

THE NEGRO.—Our policy is to educate him to look after himself at the earliest possible moment. He has the muscle, he has the brain, and he has the push; now, can the Church do more than give him a fair trial? Don't expect wheat where you have sown tares; nor look ye for a salubrious harvest from an unbroken soil. The successful farmer never forgets to plow and hoe at the right season; nor should the Church be asleep to the great responsibilities now lying at her door. The work is hers, but if she fails to do it, the Romanists are ready to swallow up the whole thing. A failure of the moment may cause serious unrest of Church and State in the near future. The hour is at hand! Let the Church feel her responsibility of the moment, and go forward with untiring zeal to its accomplishment. Let the Church manifest less distrust, and encourage the Negro by her aid and counsel to feel that he is a man and must soon stand upon his own footing like his white brethren. The sooner this is done, the sooner will the Negro become independent and helpful to himself and to his brethren of the denominations around him.

The Church Times.

THE CONFIRMATION.—The announcement that the election of Dr. Brooks to be Bishop of Massachusetts has at length received the confirmation of the House of Bishops is not one which will prove satisfactory to the defenders of the divine order and discipline of the Church. Dr. Brooks' position in the American Church may be compared with that held by Dean Stanley in the English Church. He is the leader of the Broad Church wing in the United States, and as, perhaps, the ablest preacher in the Church over the water, has secured a position of great influence, more particularly in Boston and at Harvard. Nevertheless, the appointment is regarded with dismay by the Catholic party in the Church, which sees a man who has invited a Unitarian minister to Holy Communion, has associated publicly with Presbyterians, and other dissenters from Church order and doctrine, and holds loose views regarding the episcopate, appointed to the highest order of the sacred ministry. It would be an error, however, to conclude that the American Church is, by this election, involved in any change either of doctrine or discipline, any more than the appointment of one holding similar views to an English see would imply the committal of the Church at home to an endorsement of the loose views embraced under the term Broad. But it does mean, as THE LIVING CHURCH. which has ably and consistently opposed the election, points out, the inauguration of a serious struggle for supremacy between the party of Church order and discipline, and the party which holds in contempt the belief that episcopacy and its concomitants are of the divine order of the Church. There are some High Churchmen who believe that Dr. Brooks, when he is elevated to the episcopate, will prove loyal to the doctrine and discipline of the Church. Such an experience has been not unknown in the Church of England, and until the contrary has been proved, it is better to assume that Dr. Brooks, in accepting the election, will aim at becoming, not the mere leader of a party, but a sincere upholder of the Catholic truth.

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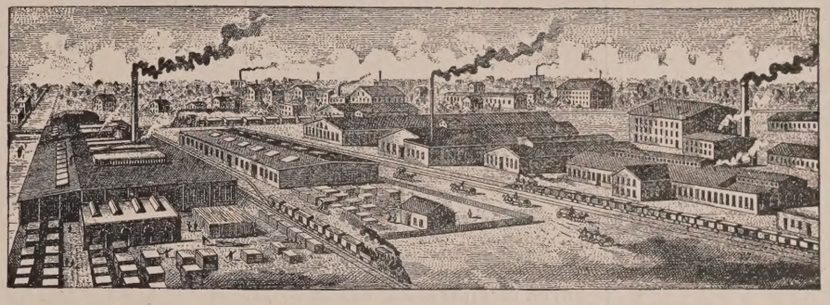

Portion of Manufacturing Town of Harvey showing Factories East of Ill. Cent. R. R. only.

Every word IMPORTANT to those who have bought lots in Harvey, or who have friends there, or who expect to purchase lots in Harvey.

NOTICE from the HARVEY LAND ASSOCIATION.

For the benefit of property owners in Harvey who have bought land of the Harvey Land Association, or who desire to buy lots of them, or lots they have sold.

WHEREAS, The Harvey Land Association have at great expense laid out the town, improved its streets with sewers and pavements, and have, for the benefit of the property and those who buy the same, located certain manufacturing industries that employ large numbers of men, and in order that said benefit may be lasting, and that it might not be wrongfully taken away from their said property, have contracted with these various manufacturers to give preference when employing help to parties living on the land laid out and improved by the Harvey Land Association; and,

WHEREAS, Certain additions have been laid out and lots are being advertised that are outside the limits of Harvey, and outside the lands owned by the Harvey Land Association, and said parties represent that all who buy their lots will have the same opportunity to get work in the factories as they would if they lived on the land platted by the Harvey Land Association. In order to correct this mistake, we hereby certify that we have contracts with the following parties, which require that they give preference, in hiring help, to those who live on the land of The Harvey Land Association or their grantees, and said parties are both morally and legally bound to comply with said conditions:

Contract with THE HARVEY STEEL CAR CO.
" " CRAVER, STEELE & AUSTIN.
" " AUTOMATIC MOWER & MFG. CO.
" " MIDDLETON CAR-SPRING CO.

Contract with BUDA FOUNDRY AND MFG CO.
" " BELLAIRE STAMPING CO.
" " LAUGHLIN MANUFACTURING CO.
" " THE ATKINSON STEEL & SPRING WORKS.

[Signed.]

THE HARVEY LAND ASSOCIATION,
By T. W. HARVEY.

FURTHERMORE:—The so-called additions to Harvey are not a part of the Harvey Land Association property, and they have no depot, no factories, no churches, no schools, no water-works, no electric cars, and no claim whatever upon the improvements in Harvey made by the Harvey Land Association.

Again, the so-called additions are not in the village of Harvey, and when so represented, it is only to deceive the people.

Parties who have bought property in Harvey have doubled, trebled, and in some cases sold for four times what it cost, especially in the business part, near the depot and factories.

The Harvey Land Association refers to any bank in Chicago; to all temperance workers who now live in Harvey proper; and to the managers and editors of all the temperance papers in America.

All communications from those who desire to get information, or pay notes, or purchase property of the Harvey Land Association, should address the HARVEY LAND ASSOCIATION, 825 ROOKERY, CHICAGO.

The Harvey Land Association do not now employ Walter Thomas Mills & Co. to sell its lots.

THE HARVEY LAND ASSOCIATION,

By T. W. HARVEY.

A Choice List of Summer Resorts.

In the Lake regions of Wisconsin, Northern Michigan, Minnesota, Iowa, and the two Dakotas, there are hundreds of charming localities pre-eminently fitted for summer homes. Among the following selected list are names familiar to many of our readers as the perfection of Northern summer resorts. Nearly all of the Wisconsin points of interest are within a short distance from Chicago or Milwaukee, and none of them are so far away from the "busy marts of civilization" that they cannot be reached in a few hours of travel, by frequent trains, over the finest roads in the northwest—the Chicago, Milwaukee, & St. Paul Railway, and Milwaukee and Northern Railroad:

Oconomowoc, Wis.	Clear Lake, Iowa.
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Palmyra, Wis.	Frontenac, Minn.
Tomahawk Lakes, Wis.	Lake Minnetonka, Minn.
Lakeside, Wis.	Ortonville, Minn.
Kilbourn City, Wis.	Prior Lake, Minn.
(Dells of the Wisconsin.)	White Bear Lake, Minn.
Beaver Dam, Wis.	Lake Madison, So. Dakota.
Madison, Wis.	Big Stone Lake, So. Dakota.
Delavan, Wis.	Elkhart Lake, Wis.
Sparta, Wis.	Ontonagon, Mich.
Pewaukee, Wis.	Mackinaw, Mich.
Wauwatosa, Wis.	
Marquette, Mich.	

For detailed information, apply to any coupon ticket agent, or send stamp for a free illustrated tourist folder, to Geo. H. Heafford, General Passenger Agent, Chicago, Ill.

Harvest Excursions via The Wabash.

The Wabash Railroad will run a series of Harvest Excursions to the west and southwest at extremely low rates, leaving Chicago, August 25, and September 15 and 29. For full particulars, address F. A. Palmer, A. G. P. A., 201 Clark street, Chicago.

The system is rendered malaria-proof when the blood is kept pure and vigorous by the use of Ayer's Sarsaparilla. At this season, all should have this admirable preparation at hand. Malarial poison is harmless when Ayer's Sarsaparilla is used.

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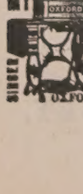

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IN CASE OF A DOG BITE.

BY PAUL GIBIER, M. D., CHIEF DIRECTOR NEW YORK PASTEUR INSTITUTE.

If you are unfortunate enough to be bitten by a dog, waste no time in sending for a physician. But the wound requires instant attention. First, immediately wash it in clean, tepid water. If this is not readily obtainable, clean water of any temperature will answer. This will do until a physician arrives. If you should be sosituated that a physician cannot attend upon you, then act: After flushing out the wound with clean water, apply, by means of a glass dropper, a powerful antiseptic. I regard peroxide of hydrogen (medicinal) as the best compound. Don't cauterize. In my opinion, it is a needlessly painful operation, and is very seldom accomplished soon enough to prevent the hydrophobic infection from taking place. Having applied the antiseptic (peroxide of hydrogen) to the sore, take care not to remove the white foam that will be generated. Let it remain until it disappears, which will occur in a few minutes. This being done, a compress of absorbent cotton, soaked in the peroxide of hydrogen, should be laid over the sore, with an over-covering of oiled silk. Twice every day the wound should be dressed in the same manner, with the exception that the peroxide of hydrogen, instead of being used full strength, should be diluted, half and half, with clean water, tepid or filtered water being preferable. The subsequent treatment depends upon the condition of the dog that inflicted the wound. Don't kill the animal unless it shows evident symptoms of hydrophobia. Have it placed securely in a safe place. If, at the expiration of one week, or not more than two weeks, it has not shown any abnormal symptoms, the patient need not fear. If, on the contrary, the animal sickens and dies, the patient should be treated by the Pasteur method as quickly as possible. The sooner the better. At the same time the contents of the dog's stomach and a portion of its spinal marrow, in glycerine, should be sent to the Pasteur Institute, No. 178 West Tenth st., New York City, where experiments may decide whether the animal died of hydrophobia or not. Should the animal have been shot, or otherwise killed, it is advisable that the patient should submit at once to the Pasteur treatment, for two reasons: first, because it is harmless; second, because its efficacy has been proved beyond a doubt, over fifteen thousand persons having been inoculated since Pasteur's discovery. In case the animal remains in good health, it is unnecessary that the patient submit to inoculation.—*Ladies' Home Journal.*

FEVER IN FILTERS.—A late report of Dr. C. V. Chapin, of Providence, deals with the outbreak of typhoid fever in the winter of 1888-89. It contains an example of very painstaking work on the part of the health officials to discover the causation of the attack. Grave suspicions as to the pollution of the water supply having arisen, the study was first limited to bacteriology of the Pawtuxet River water, but with negative results. The thought thereupon occurred to investigate the filters in use in the houses where fever had existed. They were given to Dr. Prudden, of New York, and others skilled in bacteriological work. In three of these filters, the typhoid organisms were found. Besides the typhoid Cacilli, several organisms peculiar to fæces were associated with them. Dr. Prudden described the contents of one of the filters as a mixture of water, carbon, and human excrement. A diagnosis of the outbreak by exclusion gives a strong presumption of river water infection by typhoid excreta, and the laboratory investigations appear to give this view a significant confirmation. These inquiries alone make it certain that the filters that are in ordinary use are sources of danger to the families using them, since they collect filth and micro-organisms from the water and serve as hatcheries to the latter.—*New York Medical Journal.*

FILTERS, as ordinarily used, are worse than nothing, for they accumulate filth, and do not prevent germs and bacilli from passing through. Stone or porcelain filters are valuable for private use, because the ex-filtered matters are held on the surface of the material, and can be easily scrubbed off.

A SIMPLE MOUSE-TRAP.—The need of a convenient mouse-trap is at times apparent, when it is not easy to obtain the article. A young housekeeper in one of our cities, however, has accidentally discovered a substitute, of which she is fond of telling the story. It is nothing else but the ordinary sticky fly paper, which she places convenient to their haunt, and has not only made several captures, but has evidently frightened away the survivors, who do not seem to understand that sort of device at all.—*Good Housekeeper.*

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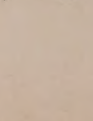

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